

The HISTORY of the  
TRAVELS and ADVENTURES  
OF THE  
Chevalier JOHN TAYLOR,  
OPHTHALMIATER;

Pont. Imp. and Royal to the Kings of England, Poland, Denmark, Sweden, The Electors of the holy Empire—The Princes of Saxegotha, Mecklenberg, Anspach, Brunswick, Parme, Modena, Zerbst, Lorraine, Saxony, Hesse Cassel, Holstein, Salzbours, Baviere, Leige, Bareith, Georgia, &c. Pr. in Opt. C. of Rom. M. D.—C. D.—Author of 45 Works in different Languages: the Produce for upwards of thirty Years, of the greatest Practice in the Cure of dis-tempered Eyes, of any in the Age we live—Who has been in every Court, Kingdom, Province, State, City, and Town of the least Consideration in all Europe, without exception.

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Written by H M S E L F.

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This Work contains all most worthy the Attention of a Traveller—also a Dissertation on the Art of pleasing, with the most interesting Observations on the Force of Prejudice; numberless Adventures as well amongst Nuns and Friars, as with Persons in high Life; with a Description of a great Variety of the most admirable Relations, which, though told in *his well known peculiar Manner*, each one is strictly true, and within the Chevalier's own Observation and Knowledge. — Interspersed with the Sentiments of crowned Heads, &c. in Favour of his Enterprizes; and an Address to the public, shewing, that his Profession is distinct and independant of every other Part of Physic.

Introduced by an humble Appeal, of the Author, to the Sovereigns of Europe.

Addressed to DAVID GARRICK, Esq;

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V O L. II.

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*Qui Visum Vitam Dat.*

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L O N D O N :

Printed for Mrs. WILLIAMS, on Ludgate-Hill. 1762.

DAVID GARRICK, Esq.

21 R.

A 2 the first subject of the  
work is of his opinion  
that the art of acting is  
my own countryman's work  
and that the art of acting is  
of the excellence of acting is  
passions, and that the art of  
of the eye when combined in the



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T O

DAVID GARRICK, Esq;

S I R,

**A**S the chief subject of this work is of no less concern than the art of pleasing, founded on my own observations amongst the great, and persons of high life — On the excellency of affecting the passions; and, lastly, on the power of the eye, when considered as the

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index

## DEDICATION.

index of the mind, — you will not be surprized that I judge you, of all mankind, the most proper to address this Second Volume *of the History of my Travels* — For, in what age, in these lands, ever existed a man, so singularly happy as yourself, in the exercise of these virtues.

Your knowledge in the art of pleasing has sufficiently appeared, from your having been so many years the object of public esteem. To speak of your merit in affecting the passions — To name you as a living example of the marvellous power of the eye, when we consider *this beauteous little orb, as the window of the heart* — is only to  
eccho

## DEDICATION.

eccho the united voice of a whole people.

Who Sir! like you can please?  
— Who like you can move all the  
passions of the soul? — when you  
represent to us, the soft — the ten-  
der — and the endearing lover —  
when you shew us a picture of *hu-  
man weakness* — When you change  
the scene, and appear in the hero  
and the prince, our judgment gives  
way to our senses, and we are oblig-  
ed to acknowledge that so strong in  
all — in you is *nature* — that in  
you we see — *not the likeness, but  
the man.*

If then I, who have heard, in  
such a variety of languages, and in  
so

## DEDICATION.

so many nations, the most renowned masters of the age, in the great art of *declaiming*; if I, who have, for so many years, been myself a public speaker, and talked of you a thousand times, as the most powerful testimony of the truths I had related — if I, who have been so often flattered, on these occasions, by the awful presence of so many of the greatest monarchs in our days — told my tale before the highest personages, and pleaded my cause in the first assemblies of the world — if I, with such opportunities of judging rightly in an affair like this, *declare* to have ever found you *without a rival*; none then, I say, can wonder, that of all men on earth, your name I preferred, as the most worthy to be prefixed to a  
work



## DEDICATION.

a work of this kind. And if I have here betrayed an ambition to be personally known to the great — if I have laboured to excite the curiosity of those of the highest station, in this my native country, to call me before them, in example to the nobility of other nations, to support what I have said on the art of pleasing, how am I to blame? since in this I have done no more, than shew my endeavours to trace your steps in the way to applause, by giving a theory of your daily practice.

May your memory be dear in after times — May those who may name me in ages to come, say to their children, and, in the *Roman* stile, to their children's children, that I  
breathed

DEDICATION.

breathed in your days, and forgot  
not to tell posterity, that I was a  
witness of your deeds.

I am, SIR,

Your most obedient

humble Servant,

The Chevalier J. TAYLOR,

Ophthalmiater, Pont. Imp. and Royal.

T H E

L I F E, &amp;c.

**I** NEED not make my remark on the excellency of this defence, since every intelligent reader must agree, that in such circumstances it was impossible for the wit of man to have spoke to a better purpose; because, however great we are, we have all our passions, and flattery delivered with delicacy never fails to please. This great princess charmed, tho' so greatly exalted, to find a man so worthy, from his address, so admirable in his figure, so excellent

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The sentiments of his serene highness the cardinal duke of *Baviere*, prince of *Liege*, brother to his imperial majesty *Charles* the Seventh.

We *John Theodore*, by the grace of God, cardinal of the holy church, bishop and prince of *Liege*, *Ratisbon*, &c. duke of *Baviere*, &c. &c.

cellent in all, to agree in her own opinion of her *ineffimable* graces, and thus convinced, that 'twas her charms alone that had caused his error in conduct, resolved to see this stranger, who had dared to do a deed like this, and to speak so well in defence of it. This amiable stranger was in consequence brought to court, was freed even by the sovereign from all guilt, and was from that instant esteemed deserving of the highest favour. The courtiers by degrees forgot by what means he became thus raised, they honoured him for his rank, his stratagem, in all succeeded, and in all equalled his ambition.

In another court not less considerable, a coach and fix arrived at my lodgings, in which was a lady dressed in her travelling habit, with her face so covered, as to prevent,

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We by these letters patents declare, that being ourselves a witness of the excellent capacity, and singular success of the Chevalier *John de Taylor*; and being well persuaded of his merit and abilities in what he professes, have been most graciously pleased, for these causes, to grant to the said Chevalier *John*  
*de*



vent, as she judged, her being known; being called to the door of the coach, and from my own lodging came without a hat; the lady within the coach, on seeing me, desired me to step in; no sooner within the coach, but the door was shut upon us, and the coachman drove in great hurry through the town, and proceeded about two miles in the country without stopping. During this little journey I addressed myself several times to the lady, to know what all this meant; but no answer was given me; the coach stopping, *no doubt by a previous order*, the lady uncovered her face, turned her eyes my way, and spoke to me *to this effect*. Sir, said she, be not surprized at my bringing you thus far, and in so odd a manner; be assured, you have none with you but a friend, therefore prepare to be informed of

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*de Taylor* the rank and quality of Oththalmiater to our person and court; and to give him a further proof of our benevolence and favours, and being willing to encourage, to the utmost of our power, all such great and useful members of society, we have thought proper to set to these presents our proper hand, and to an-

of the motives which engaged me to this attempt ; look upon me, Sir, said she ; do you know me ? to which I humbly answered, I was not so happy. Do you remember where you supped on *thursday* evening last (and this happened on the *Monday* following.) Supped, lady, said I, I well remember, it was in such an apartment in the palace with a set of beauties, so many of them were together, that 'twas not possible for me to attend to the charms of each face, my eyes and attention not being confined to any particular lady. No wonder then, says she, that you saw me not, tho' I was in that company. Then, replied I, madam, so much of my happiness of the evening was lost—Well, Sir, said she, you find how easy 'tis for you to recover that loss—for I am now with you—Pray lady, said I, was this the only motive that procured me the honour of your presence ? In part, said she, it was, but not

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nex thereto our ducal seal. Given at his Maruigan,  
the 8th of *September*, 1750.

*John Theodore, &c.*  
The

not in all; one part then, said I, lady, I do understand, be so good as to tell me the other—I hope, Sir, you have not forgot your conversation with the ladies that night. Upon my honour, replied I, lady, conversations of this kind in a mixed company, have seldom any other meaning than to kill time delicately, and to exercise the wit of some, and amuse the whole; therefore I, like other men who number themselves amongst those of address, did not charge my memory with the conversation of the night; but had I known I should have been called to an account by so amiable a lady as you appear to be, I certainly should have taken better care. Well, Sir, said she, of this we have said enough; now to the purport of this visit—I come to remind you of what you did say that night; for that evening in my presence,

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The sentiments of the serene highness prince *Frederick*, duke of *Saxe-gotha*, serene brother to her royal highness the princess dowager of *Wales*, &c. &c.

We *Frederick*, by the grace of God, duke of *Saxe-gotha*, &c. make known to all, that the Chevalier *John de Taylor* having given, during his continuance in our re-



presence, *tho' but a bearer*, you painted the charms of honourable love in such lively colours—you described, with so much beauty, the joys of a union of this kind when founded on truth, and supported by justice, that I thought of nothing since that moment but of the image you described, of your happy man — so warm was my imagination, from the pleasing account of the state of this supposed lover, that I concluded, did there such a man exist, happy, thrice happy would be the partner of his wishes ; and to conclude, I know not by what wild fancy of my own, but I have not been able to persuade myself, but you were painting that night, the picture of your own heart ; and so great was my curiosity, that I was determined by this stratagem to know it from yourself.

My

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fidence, many proofs of the superiority of his talents in the art of restoring sight, and the various defects of the eye ; and having been informed of the reputation he has required on his excellent profession ; we have graciously thought proper, by these letters patents, to name him ophthalmiater to our person and court ; in  
testimony



My readers cannot but suppose, but I was greatly astonished at this discourse, however flattering for me, I for a few moments was silent, being at a loss for a reply;—my situation in the coach—the singular manner in which I was brought from town,—a stranger to the lady—had perceived the beauties of her face,—heard and admired the delicacy of her stile—was convinced of her virtues, persuaded in all of the innocence of her intentions; all these reflections disabled me to determine suddenly, with judgment, what answer it would become me to give to an insinuation so desirable, and so well worthy my care: resolving at once to display all the force of my genius on so critical an occasion, I began to talk to her in the terms of a lover, and in a language usual amongst the

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testimony of which we have signed these presents by our proper hand, and annexed to it our ducal seal. Given at our castle at *Fridestein* the 14th day of *March*, 1750.

L. S.

Frederick, duke of Saxe-gotha.

the great and the courtiers, when they want to inspire the heart with tenderness and affection : but no sooner did I begin to talk in this stile, but was interrupted by the lady ; who said, Sir, I know your talents this way, and 'tis not my business at present to hear you ; answer me, said she, only one question ; I have already said too much not to be understood ; my bringing you here is a confirmation of the truth of what I have said ; I have told you, that I admired the picture you gave last *thursday* night, in my presence, of the virtues of the man, whose amiable qualities made him worthy a lady's care ; whose goodness of heart, and justness of principles, would make that lady blessed, who could call him her own. You have not forgot, Sir, said she, that such was my imagination in your favour, that I could  
not

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The sentiments of his serene highness the reigning duke of *Brunswick* and *Luenburgh*, brother-in-law to his majesty the king of *Prussia*.

We *Charles*, by the grace of God, duke of *Brunswick*, &c. The numerous proofs that we have, as well amongst our own subjects, as with those of other countries,

not avoid believing, that 'twas yourself you described. — My question is, did you mean yourself? grant me to know but this, and then you'll learn your power with me. To all which I most respectfully replied, never man was in so perplexed a state; to tell you, lady, that I meant myself, by the picture I gave of the man you mention, after what you have been pleased to say in my presence, discover to my view such a scene of happiness, that the idea of it only takes from me all reflection; carry me then, lady, to some place, give me time to recover my reason, and I will study to deserve the honour you intend me. Sir, interrupting the lady, you need not study, for I thought that you deserved this honour, *as you call it*, or here you would not find me.—Silenced by this answer, I was pausing what to determine; when on  
a sud-

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countries, of the superior knowledge of the Chevalier *John de Taylor* on the art of restoring sight; and having been ourselves present at his excellent discourses on these important subjects; we, in example of so many great princes, have thought proper to declare him Ophthalmiater to our person and court; and we do hereby  
declare



a sudden, *in a sort of anger*, I understand you, Sir, said she, you need not pause, I see your heart is for another, not for me, give it where you like, you have brought me to myself—I am convinced of my error. This no sooner said, but she cried out with a loud voice to her coachman, return with all speed to town, and leave the gentleman where you found him, and covering that instant her face, she spoke no more till arrived at my own door: tho' I said a thousand things on the road to engage her to break her silence; and when arrived, she commanded a servant to open the door of the coach, which when opened, retire, Sir, and be assured, you'll hear no more of me: that instant after being let out, the coach went away, and left me to reflect on this strange adventure; retiring into my room, and thinking on what passed, I determined

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declare by these letters patents, that he the said Chevalier *John de Taylor* shall every where be acknowledged and respected as such, and shall enjoy the immunities thereunto belonging.—In testimony of which we have graciously pleased to subscribe this present instrument with our proper hand, and we have fixed to it our ducal



terminated to send an exprefs after this coach, at whatsoever distance, to know to whom I had been talking ; and learned, at length, that this was a lady of the palace of a great princess, where I had been just before so remarkably honoured ; being thus brought to a state of repentance, I employed every art to obtain a second audience, but ever unsuccessful ; and thus I was left a convert to the received opinion, that crimes like these with the great never can admit of pardon.

In another great court, on a publick occasion at a ball, the sovereign and all the serene family present, I was commanded to dance with one of the princesses, a young lady about 10 years of age, the whole court spectators ; preparing to begin the step in the usual form, this little great lady declined her pretty head my way,  
and

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ducal seal. Given at *Brunswick*, this 24th day of *March*, 1752.

L. S.

Charles, duke of Brunswick and of Luenburgh.

The

and seemed by this motion desirous to say something to me, that all present should not be acquainted with; this observing, I lent an ear towards her; when this young innocent said to me, in a low voice, but very quick,—Do you know, Sir, said she, that you are going to dance with the daughter of a great prince—To which I most respectfully answered with the same quickness, not a word of that your highness,—not a word of that for the world! for should I on that but think one moment, I should make such errors in my steps, as to lose at once all the reputation I have so long acquired, as a dancer. Indeed, says this pretty illustrious child,—Is it possible! I'll tell you then, says she, what you must do, *speaking with the greatest vivacity*, forget for this time at least who I am. To which I immediately answered, it shall be

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The sentiments of his serene highness the Margrave *de Bareuth Brandeburgh*, duke of *Prussia*, &c. another brother-in-law to the king of *Prussia*.

We *Frederick*, by the grace of God, Margrave *de Brandeburgh*, &c. in consideration of the singular ability, and extraordinary excellency of the Chevalier *John de Taylor*,

be so, I will forget who you are, 'tis enough for me that you are pretty and genteel, and let's away.—On this we set forward, and the dance ended to our honour.—The whole court wondered at our secret discourse preceding the dance, it not being possible for any to conceive the subject of it; but on relating afterwards all the circumstances—the thought of the little princess being new, 'twas judged highly worthy of applause.

Being presented to one of the most powerful sovereigns in *Europe*, where the custom was, that no particular person at any audience, whilst speaking, looked the monarch in the face, it being there judged want of respect; but it was ordered, that every such person should direct their eyes towards the earth. I, when presented, not being informed of this custom, and  
having

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*Taylor*, in the cure of distempered eyes, many in our presence, and others by the authority of our ministers, who have been ocular witnesses of the great things he has done amongst our loving subjects; and having ourselves heard his admirable discourses, and seen his inestimable *aparatus* designed for these important services,



having been much used to honours of this kind, I fixed my eyes, when talking, full on the face of the monarch, with no more dread, than if I had been talking to any man of high rank ; one of the chief gentlemen in waiting, and the king not three yards before me, after the usual bows, I was just beginning to tell my tale, when this officer, suddenly pulling me by the skirts of my coat, whispered in my ear, and said with great vivacity, Sir, you forget, 'tis not the custom to look his majesty in the face ; on which I turned my head to the gentleman who gave me this notice, and seemingly also desirous of whispering with him, answered with as much vivacity as himself, tho' louder, *Your excellency also forget, that I looked last week the king of—* in the face (alluding at least to as great a monarch.) The king hearing me say this  
to

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viccs, in our judgment he so vastly excels in his profession, what has been ever known in these countries, that, for the great good he does to man, he has been indeed well worthy the benevolence of every sovereign, thro, whose dominions he passed : for these reasons we have thought proper, in example of so many great and  
powerful

to his officer, instantly cried out, Englishman, I understand thee, come forward, for thou art a brave fellow, let's hear what you have to say, and look me full in the face as long as you will. This incident proved the first step to all the honours and marks of benevolence I received from that court before my departure.

In another great court, the evening of my arrival, being at a theatre of the palace, at a play where the sovereign and the whole court was present, no sooner entered one of the boxes, but the eyes of all the house was upon me, judging, from my dress, and the many diamonds I had on my breast, that I was some stranger of high dignity. A messenger being sent out to my servants at the door to discover  
who

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powerful princes, to declare the said Chevalier *John de Taylor* Ophthalmiater to our person and court; and we do by these letters patents make known to all, that our will and pleasure is, that he shall be acknowledged in this character. In testimony of which we have set our proper hand to this instrument, and commanded that there  
shall

who I was; this known, and as I had been long expected in that country, notice was instantly carried to the sovereign in his box, with whom were many ladies of the first quality. I was instantly called up to the box of the prince, just at the end of an act. After paying the usual respects, a lady of high rank with the sovereign spoke to me *to the following effect*; (and I being noticed to go into the sovereign's box, all the eyes of the house were turned that way.) *Chevalier, says she, do you know me.* I assured the lady most respectfully that I had not that honour. Do you remember, says she, about 16 years ago at *Paris*, in the presence of Mr. M——, the most celebrated surgeon in *Paris*, that a woman who appeared to be a lady's waiting-woman, brought to you a girl about 10 years old blind, and that you made the operation for both her  
eyes

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shall be thereunto annexed the seal of our chancery.

Given at *Bereuth* the 2d day of *August*, 1750,

L. S.

Frederick, &c.

The



eyes, and restored her to sight, believing her to be the daughter of this poor woman. To which I answered, I well remembered that incident; on this the lady raising her voice, said, 'twas I who personated the daughter of that poor woman. Astonished at this account, I instantly advanced, and offered to kiss her hand; on this she raised herself from her seat, and again said aloud, that duty is rather mine than yours, for I owe you my life; for to me my sight is my life, and 'tis with joy I behold you here to proclaim it to the world. I need not say the satisfaction I received in being thus flattered, I well knew the happy consequences that must follow from so important a declaration, and in so great a court; shall therefore only observe, that it proved the introduction not only to the high honours, and num-  
berless

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The sentiments of his serene highness *Charles*, Margrave of *Brandeburgh*, another brother-in-law to the king of *Prussia*, &c. &c.

We *Charles William*, by the grace of God, Margrave of *Brandeburgh*, duke of *Prussia*, *Pomerania*, and *Silesia*, &c. It having been represented to us by our minist-



berless marks of benevolence and favour that I afterwards received at that court; but to the esteem of the people, and consequently by this adventure, all that I could propose by my visit to that court was most happily effected.

Being on my road to another great court, my coach was stopped on my passage through a little town, by a woman who had the appearance of some poor shop-keeper's wife in that place, to ask my advice as I passed; for her daughter, a girl about 16, who had bad eyes, and begged of me with great earnestness to come into a neighbour's house to give her my opinion. Agreeing to this, I went into the room where the girl was, and after having examined her disorder, I told her mother, as I believed, that I should have no great difficulty in  
curing

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fers, councellors and physicians of our court, the uncommon virtues of Chevalier *John de Taylor*, in the great art of restoring sight; and having heard his discourse, and been ocular witnesses of the great things he has done amongst us, in a profession so useful, and so necessary to the well-being of man,

we

curing her daughter ; but if she expected my assistance, she must follow me to the court, whither I was then going, for this was an affair of some days ; and as she appeared to me, to be a poor woman, I judged her no way able to answer the expence of my being detained on her account, considering the number of attendants I had at that time with me ; however, she requested me to stay in town that night, till her husband came home, to have his opinion, and offered me a consideration that should be agreeable to me for the loss of my time. To which I consented, and next morning early waiting the arrival of her husband, there came to me an express from a neighbouring duke's court, about fifteen miles from that place, with a letter in substance, telling me from the minister

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in  
we have judged him so well worthy of our benevolence and favour, as to appoint him Ophthalmiater to our person and court ; and we do by these letters patents, signed with our own hand, and sealed with our proper seal, declare this our will and pleasure, that he may be every where acknowledged in that character, and enjoy all the prerogatives thereunto belonging.

Charles William, &c.

Given in Anspach this 7th day of Sept. 1750.

in the name of the sovereign, that the princess his daughter had a great defect in her sight; and hearing by the publick papers that I was to pass that way to such a court, desired that I would instantly quit the road, and come over to the duke's court. On this I instantly ordered my equipage ready, and set forward with the messenger, and left orders for the girl, with whom I was the night before, together with her father on his arrival, to follow me to that court, if she expected any relief from me. Being at length arrived at the duke's court, and introduced to his highness, the physicians then attended my arrival, being informed by them the particulars of the disorder in the young princess's eyes, I was conducted into her apartments—But how was I astonished, to behold in this princess the very poor girl that

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The sentiments of his serene highness the Landgrave of  
*Hesse Cassel.*

We *William*, by the grace of God, Landgrave of  
*Hesse Cassel*, prince of *Hersfield*, &c. being informed,  
by undeniable authority, of the extraordinary excellencies of the Chevalier *John de Taylor*, in the practice  
of



that I was talking to the night before, under the character of a poor shop-keeper's daughter : recovering by degrees my surprise, and making the most becoming and respectful apology in my power, I was told, that this artifice was played by the order of the sovereign, her father, with a view to discover the goodness of my heart, as well as my abilities in my profession ; for as a poor girl, it would not have been worth my while to undertake a hazardous case for the trifling reward she was capable of giving me ; but as a princess, the temptation was great, and it was possible ; not knowing me properly ; that I might have undertaken on any consideration, a person of that high rank : and notwithstanding I had flattered myself that, my character and probity in my profession, were too well established, to give cause for  
a pro-

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of a profession no less concern to the well-being of mankind, than the restoration of sight ; and having seen his admirable *aparatus* for these purposes, and heard with all our serene family his learned discourses on these occasions, and above all, having been informed of the happy success of his labours with many of our own



a project of this kind, yet this was the undoubted motive. However, in the end, I had the satisfaction of answering all that could be expected from me, as well in regard to the poor girl, as the princess. For my proceedings were so well approved of by the former, that I was in consequence consulted for the latter; the event proved happy, her highness was restored to her sight by my hands, and on parting from that court, as I had before from so many others, was judged well worthy of a title, together with various magnificent presents, and other distinguished marks of benevolence and favour, from the sovereign and his family.

In

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subjects—We by these letters patents give notice to our country, &c. that we do acknowledge the said Chevalier *John de Taylor* to be Ophthalmiater to our person and court, and as a testimony of which, we have set our hands to this instrument, and commanded, that there may be annexed to it the seal of our chancery.—Given in our palace of *Hesse Cassel*, this 19th day of *February*, 1750.

L. S.

William Hesse Cassel.

The

In another court, not less considerable, having restored the sight of a widow lady, who was near arrived to her 90th year of age, of a noble birth, and of a large fortune, and who being informed of my preparing to leave that country, and fearing in my absence to lose that blessing I had restored her, sent for me into her own apartment; and after sending away her servants, and commanding me to shut the door, that we might be alone together, she seated in her great chair, with her back to the light; after raising, with her aged hands, the shade that hung before her eyes, to prevent too strong a light, looked full upon me, and spoke to me to this effect; *I am told, Sir, says she, that you intend to leave us to-morrow, I acknowledge that I am to you indebted for now beholding*

C 4 the

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The sentiments of his serene highness the prince of *Salzburg*, primate of all *Germany*, legate of the holy see, &c.

We *Andrew*, by the grace of God, prince of *Salzburg*, &c. having been informed, by many of our officers of state, of the virtues of the Chevalier *John de Taylor*,  
and

*the glories of heaven; methinks I would be glad to preserve the blessing you have procured for me, for the few days I have here to live; I believe you are a good man, I am convinced you are a great man, and I have been told by many that you are of an extraordinary genius; tell me then, with freedom, how I must act to keep you near me, for when you are gone, I shall live in perpetual fear of falling into that dark state in which you found me; I shall thence be deprived of all peace, and the rest of my life will pass away in grief and sorrow—I have no relations, added this good lady—I have been long a widow; those who expect my possessions, when I am in my grave, are no kindred of mine; think a little then, and let me know whether it is not possible to contrive some way to keep you near me: to which I most respectfully answered—*

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and having ourselves heard his admirable discourses, and been ourselves witnesses of the happy event of his enterprizes, we judge him well worthy our favour and protection; for these reasons, by these present letters patents, we do declare him Ophthalmiater to our person and court; and that our will in this may be known

ed—Lady, I am extremely happy in having been the instrument of the good you thus acknowledge to have received from my hands, give over these fears of the loss of the sight I have restored for you, I have no doubt but it will continue during your life—For me, madam, such is my hard fate, that I am obliged at present to be in constant motion from one country to another: to-morrow I must part, my affairs oblige me to it, and as I am going to another part of *Europe*, I cannot more hope to be honoured with your presence; no sooner this said, but this good lady told me, with some warmth, I find, young man, you do not understand me—I know the world will laugh at me—Let them laugh—my motive is just—It is to enable me to be more worthy of heaven, by admiring, by my eyes,

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known to all, we have signed this instrument with our proper hand, and caused to be put to it our proper seal.  
—Given at *Saltburg* the 10th day of *October*, 1750.

L. S.

Andrew, &c.

The



eyes, the great works of the Lord, and to judge that way, as I ought, of the greatness of his power—gratitude can be no fault——To the Lord I would be grateful, because it is by my sight that his marvellous wonders are told to my mind—To you I would be grateful, because it is by your hands that I am freed from that dark cloud which hindered me from beholding, by my eye, the glories of the day—To this pretty devout reasoning I replied, not being willing to seem to understand her; if, lady, I rightly conceive what you have done me the honour to communicate to me, you are desirous that I should find out some way to engage me to be near you; and as you have no relations who have any other right to your possessions, than what they may obtain by your own good-will, in your judgment,

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The sentiments of his serene highness *Charles*, Margrave of *Anspach*, &c. 3d brother-in-law to his majesty the king of *Prussia*, &c.

We, by the grace of God, *Charles W.* Margrave of *Anspach*, &c. in consideration of the happy event of the enterprizes of the Chevalier *John de Taylor*, amongst  
 so

ment, I am not unworthy to be trusted with the government of your fortune. On this *she suddenly interrupted me*, and discovering some marks of displeasure, raised her voice, and said, *Lack-a-day man, you do not understand me*—I thought, to a man of your penetration, I had said enough to be understood; adding, do you know my chaplain—Do you understand me now—I tell you again, that as I regard you as the best friend I have on earth, because you have procured to me a blessing that I esteem beyond life; how can I do too much to engage you to stay with me, and to secure me, by your presence, what I so much value—I say, I know the world will laugh at me—Let them laugh, it hurts not me, my design is just, and my mind from thence will be in peace; finding that there was no possibility

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so many of our subjects, and the many instances he has given of his extraordinary capacity in his profession, which are come to our knowledge by the authority of our ministers and physicians; the discourses he has held in our presence, and in our palace, on his admirable and useful profession; we judge him so well worthy

fibility of pretending any longer a doubt of her meaning, without discovering a want of judgment, I immediately made an answer to this effect; I am at length sensible, madam, of the honour you intend me, yet fear, if I am raised to the happiness you are pleased to give me hopes of, I may deprive those of their right who are now waiting your fall.—You say, lady, none have right but such as you shall hereafter approve of, and you seem to insinuate, that I am the man you have chosen from all the world, and as a proof that these are your thoughts, you offer to give me your heart, as well as your possessions; I know no language capable of expressing the sense I have of my obligations to you, but permit me, lady, to tell you, that this condescension of yours might expose me to much censure,  
the

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worthy our esteem, that we in example of so many sovereigns, declare him Ophthalmiater to our person and court; and our will and pleasure is, that he enjoy all the privileges thereunto belonging.—To this patent we have signed our proper hand, and ordered to be annexed our ducal seal.—Dated *Anspach*, September 11, 1750.

L. S.

Charles William.

The

the meddling world will say, that I took some advantage of your goodness, and persuaded you into marriage by some unfair dealings; and, it is possible, that even you, notwithstanding all your excellent reasoning in favour of your motive, may be accused of some temporal expectation, namely, that you even loved me — That you wished me in your arms, and that gratitude was not your only motive; on saying this, I was instantly interrupted by the lady; who replied, seemingly in much confusion—My dear worthy creature, your scruples are all idle, let the world call this resolution of mine love to heaven, or love to you, or love to both, to me all is indifferent, it is enough for me, that my heart is at ease, and without you, in this life, there is no comfort for me—On this I was silenced, and with a bow, becoming  
a respectful

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The sentiments of his serene highness the prince of  
*Bamburgh, &c.*

We, by the grace of God, *John Philip Anthony*, do hereby make known to all, that being desirous of proclaiming to all men the high opinion we have of the Chevalier *John de Taylor*, for his wonderful power in  
freeing



a respectful admirer, I most humbly took my leave, and instantly promised all obedience to my loving dear's commands; after assuring her, that I would wait not only on the parson, but also on her lawyer, to settle all preliminaries; and that I made no doubt, after telling the case to both, with that delicacy and judgment I flattered myself to be very capable of, and not omit to dispose properly a little money to secure their interest in a cause so just, that the chaplain would say no more on this business, than what become him in his office, in reading the holy ceremony, and granting his good wishes to us, and our posterity; and that the lawyer would thence be prevailed on to agree, that our cause was right, and as we were his clients, as such he would defend us. All these things resolved, I retired home  
to

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freeing the eye of its many defects, restoring the sight, and being that way the instrument of so much good to man; having ourselves most graciously pleased to be present at his discourses, and being personal witnesses of the marvellous event of his operations, we, by these presents, declare, under our own hand and  
seal,

to reflect on how I was to act in so important an undertaking ; I did not forget that I had left my intended bride in the most impatient situation, her heart rejoiced from the prospect of possessing a young lover, her brain disturbed through fear of some interruption to her approaching happiness ; my mind also was busy on reflecting, that I was going to act a curious part, and what would require all my abilities to perform with applause, for I was to be the preserver of this endearing, this amiable lady's sight—The guardian of her honour—The partner of her bed—And lastly, the faithful friend of her bosom ; when my mind was thus employed, I was told that dinner was served, and that the table waited my presence ; I was not so far lost in thought, but I could remember that I might re-assume these

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seal, the said Chevalier *John de Taylor*, Ophthalmiater to our person and court ; and our will and pleasure is, that he as such should be esteemed by all—Given at our palace at *Margurdberg*, this 20th day of *October*, 1750.

John Philip Anthony.  
The

these reflections after dinner with better prospect of success ; because all wise men agree, that the body being at that time more at ease, the mind is the better enabled to think on the affairs of tenderness. From this thought I instantly resolved to think no more of love till dinner was over, when on retiring into my room, and finding my material self at ease, my spiritual self returned again to business ; when on a sudden—oh dreadful change ! that troublesome companion called *conscience*, violently forced into my thoughts, a visitor, that has been the ruin of the fortunes of tens of thousands. Numberless were thence my apprehensions, and finding with all my wisdom, I could not drive this vision from my brain, I had no way to ease my disquiet, but by telling my tale to one, whose interest was chiefly to recommend rather

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The sentiments of his serene highness the prince of *Holstein Sleswick*, &c. Brother to the present king of *Sweden*.

We *Frederick August*, duke of *Holstein*, &c. make known to all, that in consideration of the single success of the operations of the so much esteemed Chevalier  
de



rather the bosom of *Abraham* to this lady than my own, 'twas agreed between us, what methods were necessary to prevent my enamoured good old lady's mistaking another man for me, who might possibly be less delicate than myself, and give up all for such a prize; the consequence was, that my intended bride hearing of this discovery, changed as usual in these cases, from extreme love to that of anger; and in a few weeks after, in the crisis of her passion, she took leave of this troublesome world; whilst I was wandering to another part of the globe, often thinking of my misfortune, by neglecting so happy an opportunity to make me independant; and had no other consolation but from remembering, that my only reason for the neglect of so great a lady's love was, that I had then living a lady who claimed me  
as

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*de Taylor*, made in our presence, as well as that of the most learned of the faculties in these countries, together with the superior proofs he has given, as well in our presence, as in that of our chief physicians, of his extraordinary abilities in the science he professes. We in example to so many great sove-

as her right; a reason, however trifling in the opinion of others, proved the undoubted cause of this my great loss. — Should I repent, 'tis certain some would blame me—Should I not repent, all must agree, that this deed of mine was well worthy of applause.

Being at the table of a great prince, where the princess dowager, a lady of about eighty-eight, was arrived near her last moments, having passed through the ceremony of extreme unction, and received from the holy fathers all that was necessary for her safe conduct to the other world.—His highness, her son, the then reigning sovereign, in company with the princess his consort, expressing the uneasiness of the family, at the apparent danger in which was judged his serene mother,

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reigns, who have preferred him to all men in his knowledge in the art of restoring sight, as appears by authentic authority under their own hands and seals; for these considerations, and for the value we set on men of such eminent virtues, we do by these letters patents declare him Ophthalmiater to our person; and our pleasure

ther, I most respectfully told his highness, and all the illustrious company, that however just this grief was with respect to the loss of so worthy a parent, yet, as this lady had arrived to so great an age, and that it was the decree of Providence that this debt should be paid, we ought rather to rejoice, that heaven had been pleased to permit her to live so long, and that by being thence enabled to increase the number of her virtues, she might be worthy of a greater reward; and added, if it was his highness's pleasure, I believed I could remove all that apparent grief in that illustrious family, by putting in execution a thought, that I was persuaded never had entered into the imagination of any man before, nor even in my own till that very moment. Being asked my meaning, I most respectfully replied, that I had just thought

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sure is, that he should ever be regarded as such, and enjoy all the privileges thereunto belonging.—Given at *Hamburg*, this 29th day of *August*, 1751.

L. S.

F. August, D. d. H.

M. A. Alardus.

D 2

The



thought of a way to make her highness smile before she went out of the world. Being asked by what artifice I could propose to produce so strange an effect in a lady in her circumstances; I answered, that that must be a secret, till I was permitted to put my design in execution; and with this view most humbly begged that his highness, with two or three chosen ladies in company, would please to join in procuring me an audience of the departing princess at her bed-side; and that after ordering her attendants to retire for a few minutes, they would place themselves secretly behind the curtains, to be auditors of my conversation with the dying lady.—All to this agreeing, the attendants sent away the prince and ladies in their posts, I slowly approached the bed-side of her highness; but on perceiving that she appeared to be  
absent,

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The sentiments of his serene highness the duke of  
*Holstein—Mecklenberg—Sleswick—Sunderberg, &c. &c.*

We, by the grace of God, *August, &c. &c.*  
The Chevalier *John de Taylor* having restored to fight  
a great number of persons, and freed them from various  
defects of fight in our presence, and in our palace;  
and

absent in thought, her eyes fixed on a crucifix that lay before her, her beads in her hand, moving slowly by her trembling fingers, her lips in motion, with every circumstance of piety, as became her approaching end; I wanted courage to interrupt her, and more especially a lady of that high rank, in such a state; but remembering that I had the sovereign's permission, that I was then honoured by his presence, and that I had engaged my word, which in failing I might have endangered his good opinion of my capacity; after gazing some little time, with all-becoming regard on this most respectful lady, I ventured to break silence in words to this effect.—How is it with your highness, I hope your danger is not so great as we all fear; heaven may restore you to your health again. On this last sentence she

D 3

slowly

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and this great good has he done to our subjects with such ease and promptitude, with so much delicacy, and admirable address, that we agree in the received opinion of him, that his likeness is no where to be found; we have been present at many of his excellent discourses, together with our courtiers and physicians of our court; and

slowly turned her declining head towards me, then raised her eye-lids with all the appearance of approaching death, and this she gave for answer, *Englishman*, art thou here ! I am going to the lord : her languid manner of speaking, and the pain I then felt in viewing so great a personage, in a state to the eye so deplorable, I lost for the second time all courage to put my project in execution ; I remained for some time indetermined ; but perceiving the prince discovered some uneasiness at my not having performed my promise, and fearing the consequence of his displeasure, I took suddenly a firm resolution to proceed in my design, and directed my discourse again to this excellent, and pious lady, I spoke to the following purport, I most humbly beg your highness would be pleased to permit me, before you leave  
this

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and we have judged him so well worthy the high dignities that so many great sovereigns have conferred upon him, that we have confided one of our own family, and one most dear to us under his care, where the event proved so happy, and where he discovered so much candour and judgment, that we have considered him  
greatly



this wicked world, to ask you one question; tho' I tremble to say ought that I should direct your present attention from that happy place, the just object of your thoughts; and tho' I well know, how improper it is to speak of ought but what concerns your future peace, I have much to say in my defence; 'tis but for a moment lady, satisfy my curiosity, it cannot hurt your departing soul, because all your ways were ever just. Mercy, says this pious dying lady, *man!* what does thou mean? to which, with all meekness and respect I replied, do not be surprized, lady, my question is innocent; when did your highness marry?—what year?—what month?—what day?—I can have no quiet in my mind till I know this.—Give me this little satisfaction. On this her highness, raising her head and eyes with unusual

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greatly deserving the highest marks of our favour and benevolence; for these considerations, and that all may know the value we set on the said Chevalier *John de Taylor* for his many great and excellent virtues, we by these letters patents declare him Ophthalmiater to our person and court; and our pleasure is, that he should as such

usual quickness, as if to shew surprize at my question, said with some confusion, *what a humorous creature art thou!* I can't help smiling at the oddness of the thought. And in fact she did smile more evidently than could have been supposed in her then present situation; and after adding, that her thoughts were no longer for this world, soon returned to her former position; namely, to that becoming state of devotion in which I found her; and thus she continued to her last moments, which I was informed happened in a few hours after.

I shall leave the religious, the witty and the learned part of my readers to infer what shall seem best in their wisdom from this adventure; whilst I observe in my own favour, that I answered my promise  
to

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be esteemed by all, and enjoy every privilege annexed to this character. In testimony of which we have set our proper hands, and ordered to be put to this instrument our ducal seal.—Given in *Augustenberg* this 5th day of *June*, 1751.

L. S.

Augustus, &c.  
The

to the sovereign, that he had the consolation to see his serene mother smile before she departed ; that tho' the attempt may be said to be highly indiscreet and improper, even with any, much less with so great a personage ; yet, as the thought was entirely new, made on a sudden without reflection, and executed with the approbation of the prince, and as my view, after having once insinuated the possibility, was rather an act of obedience to him, than my own choice ; and as in all probability it ever will remain a single example, and never be judged worthy of imitation ; *for these reasons*, in my situation all must agree that I stand in all excused.

In another great court, in the center of *Europe*, I knew a young gentleman of a good education, born of honourable tho' not

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The sentiments of his serene highness prince *Clement*, duke of *Baviere*, &c.

His serene highness *Francis* duke of *Baviere*, having been personal witness of many operations made by the so much renowned Chevalier *John de Taylor*, and being willing to give testimony of the high opinion he has conceived



not of noble parents, of a handsome person and admirable address, but with all his merit, he wanted the essential, namely, *money*, to recommend him to a lady of fortune, if he would pass thro' the ordinary rules, and gain the approbation of those on whom she depended ; and being sensible, that the study to gain the heart of a young lady, and that of a whole family, is very different, resolved on an excellent stratagem, which succeeded to his wish. This young gentleman fixed his eyes on a lady at chapel, and enquiring who she was, was told, that she was a great fortune, her father immensely rich, that she was an only child, of a noble birth ; and above all, of excellent endowments ; and having no way to get introduced to her, he resolved to introduce himself, and waited for this design, till the father and mother should

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conceived of him, for his great excellency in the art he professes, in example to all his serene family, as well as so many crowned heads, as other great sovereigns, who have declared so much in his favour, for his wonderful deeds in their presence, by restoring so many to the great blessing of sight, and freeing the  
eye

should be one day gone to church without the daughter ; well knowing, that during their stay there, could he get access to the lady, he would have time to tell his tale. This happy occasion being at length arrived, and the father and mother placed in church, the young gentleman, being dressed in his best robes, went to the father of this admired lady's house, and having knocked at the door, on the maid's appearing, he asked to speak to miss *Peggy*, *the young lady's name* ; and being told, that miss *Peggy* was dressing in her own apartment, he said, he must speak to her ; the maid told him, that the *pappa* and *mamma* were both at church, and that he could have no access to the young lady till their return. On this he rudely rushed into the house, shut the door behind him, threw down a few pieces of gold on the table,

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eye from those dreadful effects, which have brought on many the most heavy afflictions ; we, in consideration of these his many great and good qualities, declare by these letters patents the said Chevalier *John de Taylor* Ophthalmiater to our person, and our will is, that he should enjoy all the privileges belonging to that dignity ;  
in

table, put the key in his pocket, and begged the maid to accept that trifle; adding, that he was a gentleman, as she might judge by his appearance, that he was a man of honour, and would give her young lady no offence; but was determined to speak to her at that time, tho' at the hazard of his life; and having previously some knowledge of the apartments of the house, from persons he had consulted for that purpose; he tripped softly up stairs, and found out the way to the young lady's apartment, leaving the maid below almost motionless, partly thro' fear, and perhaps partly from the effect of the present that had been made her; he entered without ceremony, and found the lady busy at her *toilet*; who, on seeing a well dressed handsome young fellow, of whom she had no knowledge, demanded *in great confusion*

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in faith of which we have set our proper hand, and ordered to be put to it the seal of our cabinet.—Given in *Munich* this 11th day of *September*, 1750.

L. S.

Clement Francis, duke of Baviere.

Felice, secretary.

The

*confusion* who he was? how he came there? how he dared to enter a young lady's chamber without notice? and going on with the like natural questions, the young gentleman, after making a most respectful bow, and fixing his back to the door, spoke to this effect, *Miss do not be frightned, I will give you no offence, I have taken this liberty, from a just and a noble motive; hear me young lady, on my soul I will not offend you, keep your seat, and I will continue where I am. — Let me beg you would hear me; —* The young lady, trembling and shaking, gazed upon him with astonishment, thro' fear of some insult, and unable to raise her voice. The young fellow re-assuming his discourse, said, *Beauteous young lady, I saw you on such an occasion, before that time I did my duty to the best of my power, both to*  
 God

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The sentiments of her serene highness the princess dowager *Anbault Zerbst*, &c. serene mother to her imperial highness the great dutchess of all the *Russias*, &c.

We *Elizabeth*, by the grace of God, princess dowager of *Anbault Zerbst*, make known to all, as well by our proper authority, as by that of our dear son *Frederick*



God and man, I have since had no peace; you and you alone have been the constant object of my thoughts, after wishing *nights after nights, days after days*, for some happy opportunity to tell you my pain, on your account; no sooner did I learn your family, and your fortune, and how greatly you are every way above me, but I fell into despair.—I lost all hopes, for having no fortune, not equal to yourself in birth, and nothing to recommend me to your love, but an honest heart, I swore before twelve this day to put an end to all my woes; that instant *he drew a pistol out of his pocket* with one hand, and a watch in the other, the surprize of the distressed young lady increased so much on seeing the pistol, that she had hardly the power to ask his meaning. The lover continued to tell her, that he was resolved to die at her feet, *a sacrifice*

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*derick August*, reigning prince of *Anhalt Zerbst*, that the Chevalier *John de Taylor* having given in our court, and in our presence, a great variety of extraordinary proofs of his great capacity in the cure of defects of sight; and having been ourselves present at his excellent discourses given at our palace on the subject of  
that

*crifice to her charms*; that, as it appeared by his watch, agreeable to the promise that he made that morning to the Lord, he had but thirty minutes to live.—That it would then be twelve o' clock.—That the father and mother would then return from church, and that he was engaged by all his hopes of peace hereafter to leave this world, before their return home; adding, if you are a christian *young lady* do not interrupt me in my last moments, but permit me to employ this short time as becomes a man, who is preparing for so great a change. The young lady hearing all this, recovering by degrees her surprize, and finding at length that her person was not in such danger as she at first thought, being again seated where he first saw her, took courage, and spoke to him to this effect.—*If you are resolved to kill yourself, Sir, for God's sake be so good*  
as

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that excellent profession, for which he is so remarkably distinguished by the greatest authority, even the testimony of the highest sovereigns in so many nations, we have thought proper by these letters patents, given under our own hand and seal, to declare the said Che-  
valier

*as to go to some other place.* On which the lover replied, *no, that must not be, 'tis in your presence I must die, and no where else ; for that is the vow I made to heaven ; I tell you, lady, that you are to me the most charming, lovely, tender, and most endearing sweetness that my eyes ever beheld, without thee life to me will be one continued scene of pain and sorrow. To have you mine is impossible, you are so far in all above me ; and as I would not do you wrong, all my desires being honourable, and without you I cannot live, to cut the thread of my life in these circumstances is in my sense just ; for should I suffer life, so wretched have you made me, that by living I should add to the number of my sins, and become hereafter less worthy of the favour of the Lord. Behold, miss, the watch in my hand, whilst I have been telling to you my griefs, one half of my minutes are gone away, there remains*  
*but*

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valier *John de Taylor* Ophthalmiater to our person and court. Given at *Zerbst*, this 29th day of *April*, 1752.

L. S.

J. Eliz. P. D. A. Z.

The

*but fifteen* : oh dreadful thought ! fifteen minutes is but a short time to prepare for my latter end ; turning his eyes from the object of his wish towards the earth, he instantly threw himself on his right knee, and raised the pistol towards his head. The young innocent lady, on perceiving this, cried out *for heaven's sake* give over ! make yourself known to my *pappa* and *mamma*, I know you not, what would you have me say ? make myself, *replied her admirer*, known to your *father* and *mother* ; oh, you most adorable of your sex, why do you thus sport with my misery ? how can it be supposed, that your *father*, a man of sense, your mother every way prudent, would give to a poor unfortunate youth, like me, the most accomplished lady of the age ? why do you thus call my thoughts from above, to give me an idea of temporal joys ?

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Thus having ended with the sentiments of the sovereign princes, we shall give a few lines of the heads of the many societies of the learned, who have judged the *Chevalier de Taylor* worthy of a seat in their different corps ; and that we may observe a suitable order on these occasions, we shall begin with the



joys? why would you add to my distraction, you, whose beauties have brought on me these heavy afflictions, why do you refuse me to think even of peace in another world? permit me to reflect a moment on my situation, I repeat again, to die at your feet is my soul's resolution, and that I must instantly, for my time is near at hand, do not refuse me this consolation: remember, that it is you who have forced me to this resolution; you, *oh ravishing softness!* when I fix my eyes upon you, all power of reflection is no more with me, my brain and heart are filled with extacy, with love and with you; oh! think a moment of my hard fate.—What harm can it do to your reputation, that a gentleman of honour and truth became a victim to your inestimable virtues, and all because he was unworthy of them?  
 this

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most excellent senate of *Rome*, and proceed accordingly.

Sentiments of the Senate of *Rome*.

From the chamber, called that of the conservators of this holy city—*Rome*, was ever happy in possessing men of the greatest abilities, &c. The Chevalier *John de*

this deed of mine will add a lustre to your charms, and make the living regard you, if possible, more amiable than you are. This no sooner said, but he suddenly started, and cried, *mercy on me ! I forget that the time passes ;* my watch here tells me, that I have but five minutes to live, that the hour of twelve is near at hand— That I shall lose my word with the Lord, and that way even destroy my hopes of happiness in the other world. Is it not enough that I am lost for you in this world ; must I by you be also lost in that to come ? think of this, for now I must part ; which no sooner spoke but threw himself on his knee, and when on the action of directing his pistol to his head, the young lady flew from her chair, seized him by the arm, and begged of him, by all that was holy, to stop his horrid purpose ;

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*de Taylor*, whose merit in the cure of distempered eyes is so very extraordinary, and so far above whatever was known in this nation, that he has appeared to us well worthy some public mark of dignity from the senate, and the people of *Rome*, &c. We hereby unanimously by these patents declare, in our judgment, &c. that

purpose; adding, *what would you have me say? what would you have me do?* this no sooner spoke, but the lover fixing his eyes upon her with all the appearance of despair, said *in great confusion*, those words of your's give me a new life, you have called my thoughts again to this world; what's to be done, *my pretty angel*.—I'll tell you, *my dear!*—*my life!*—*my soul's delight!* I'll tell you, there's a coach near the door, we have not three minutes to think, haste—and let us instantly away, there's a parson at hand, make me so blest as to call you my own; you shall never repent it; what I want in fortune I'll make up in goodness; I will ever treat you with all *meekness, gentleness, and love*, to make you blest, to make you happy, shall be the  
business

he is not to be equalled for his knowledge in this great art; and we have ordered and commanded to put to it the seal of our apostolic chamber, this 10th day of *January*, from the birth of *Jesus Christ*, 1754.

L. S.

Anthony Amadei, Conservator.

Alex. Franciscus Bonechi, Conservator.

Or — Ceiu Buzii, Conservator.

Sentiments

business of my life when we are one ; no matter on which side we have received our riches—Money, though necessary, shall be only considered as an instrument to our happiness, and only an attendant on our greater joys ; I will employ all my care to deserve the confidence you repose in me, and you shall never repent ; this noble resolution to reward my love. *Repent*, Sir, says the lady, what *marry a man I never saw, nor don't know* ; if you refuse me, interrupting her lover, then all with me is over, my time is come, I'll trouble you no farther ; seeming again inclined to fall on his knee, and finish with the pistol the whole business at once ; she cried, *stop for a moment*, and that instant ran to her drawers, took out *in a great hurry* a cloak, threw it carelessly over her shoulders, seized him suddenly by the arm, and

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Sentiments of the college of *Rome*.

In the name of the Lord, Amen. We, the archiater, physicians, general counsellors, and doctors of this college, from the various testimonies we have of the learning and ability of the illustrious Chevalier *John de Taylor*, from his knowledge in general, in



and said to her lover, with a voice that discovered the greatest confusion — Well, I'll think no more, I'll hazard all, let's away ; the lover, transported with this unexpected change, *after pocketing both pistol and watch*, conducted her down stairs in the utmost hurry — The good maid, scarcely yet recovered from her fright, and prudently concluded, by seeing a young lady on the way to go abroad with this stranger, that no harm had been done, patiently submitted to their going out of the house together. They advanced in great haste to the corner of the street, where a coach waited, by the lover's direction in case of succeeding in his project ; they got into the coach, hurried away to the parson, who with all becoming expedition made them one — They had not been gone many minutes

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the several branches of physick and surgery, and above all, for his marvellous ability in that which regards the eye ; we do, by these letters patents, receive him with one united heart, as a member of our corps, &c. &c. Dated at *Rome*, this 17th day of *December*, in the year of *Jesus Christ*, 1754, and by divine providence

minutes before the *pappa* and *mamma* came home from church, and enquiring for their dear daughter *Peggy*—Miss *Peggy*, says the maid—Why the devil has been here, and told them, in the best manner her then present state would permit, all she knew of this adventure; concluding her whole tale, that her young mistress had gone off with a young, handsome, well dressed man, but whether he ran away with her, or she with him, she could not determine—Run away with my daughter, says the good man—Run away with my daughter, says the lady mother, and both cried out with one voice, 'tis impossible! the parents in this distraction called every where for servants, directed each one a different road, promising a great reward in

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dence in the 14th year of the reign of our most holy father *Benedict* the fourteenth.

L. S.

John De Camillis, Archiater,  
And Physician General.

Aur. Fran. Gin—Prim. and Counsellor,

John Laur. Guarnieri, also Counsellor,

Anic. Anton Messa, 3d Counsellor,

Plac Gaudenzi Not. and Secretary.

in case they could find them ; recovering by degrees their surprize, and examining the maid more particularly about this great business, this honest servant, *in hopes to lessen the sorrow of the parents*, told them, that matrimony could only be the worst of this affair, it all depended upon knowing whether the young man was, or was not, worthy of the young lady——That she thought so 'tis plain, because she went out willingly, and was not forced to it, so that in fact the young lady, in her opinion, rather ran away with her lover, than he with her. However, this relation so wisely told *by the maid* to comfort the *father* and *mother* for the loss of their daughter, was not sufficient to remove their grief on this occasion, after sending for about fourteen days together expresses to various parts, and employing every artifice

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Sentiments of the university of *Padua*, &c.

In the name of *Jesus*, Amen. To all and every one, we, the president *John Baptista Morgagni*, and the rest of the professors in this body, having heard of this learned discourse supported by the Chevalier *John de Taylor*, in such branches in physic and surgery, as  
we

tifice to get news of their daughter, at length the *bride* wrote a letter to her father to this effect; “ I am married, *dear pappa*, and if you please very oddly married, without your consent, without your knowledge, married to a man I knew not, but he has had my consent, and I am rejoiced to find that he so well deserves it; he is my *husband*, he was my *choice* of a sudden, I preferred him to all mankind, and it was of a sudden he merited my love; so far from repenting what I have done, *my dear pappa*, that I gaze on him with transport——That in him I live—His happiness is my own, and if ought should disturb his peace, your daughter is no more; be not angry with me, because I am contented and happy, but rejoice with me, that I am so; for if the whole world was in my view, and in my power

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we thought proper to be informed from him, and we discovered in him so much erudition and knowledge, whensoever he appeared before us, from the authority reposed in us, by the republick of *Venice*, we have thought proper to declare, and we do hereby declare him, by these letters patents, Dr. in Surgery; and  
being



power to choose a man, he and he alone would I prefer; I write you this, dear *pappa*, with all that duty and respect that becomes both the wife and the daughter—If you please to give the pre-eminence to the former, all I have said is right—If the latter, I must submit, you cannot however but desire me happy in a husband, and in that I am—Join then your good wishes with mine—Be reconciled to my fate as I am, and give me the  *blessing of a father*—I attend with the utmost impatience to know in this your pleasure—If my dearest *pappa* inclines to see his daughter, let it be with her *husband*, for we are now but one, and are both ready, *as children*, to throw ourselves at your feet; if you refuse to receive us as your *children*, I'll follow my *husband*, I'll in this observe the laws of God and man, I'll quit all mankind

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being therefore so authorised from his learning and capacity by this university, we desire, in the name of all our body, that he may be as such regarded and esteemed, &c. In testimony of which, we have annexed to these presents the seal of our university.—

Given

kind for my *husband*; relations, friends, and all to follow him, and will accept of such support as he can procure me, in the mean time my prayers shall ever be, that heaven may preserve my dear *pappa*."—The father on reading this letter appeared for a time lost in thought; he perceived that his daughter discovered not only the highest satisfaction in her *choice*, but the greatest *prudence* in the defence of it; he remembered that the *evil*, if any, was now over. That whatsoever remedy he could seek for, would be fatal to his child—If he called the law to his aid, it was possible that he might bring his daughter back to his house, and cause much sorrow to the *husband*, but what would be the consequence? the young lady loved him, there ended her peace; and it was possible that there might be on the  
road

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Given at our university of *Padua*, this 3d day of *August*, 1754.

L. S.

John Baptista Morgagnus,  
Bartholomew Lavagnoli Syndick.

Sentiments

road some fruits of their mutual affections, what horrors must then ensue to the *lady*, to her *husband*, to the *family*, and to all concerned, are sufficiently evident. From these, and the like considerations, and above all, the probability of the *husband's* answering the character given him by his daughter, he communicated his thoughts to his own lady, they both agreed to send for their daughter, with her *husband*—They did send for them—They received them affectionately—They discovered that they were every way worthy of a parent's love—They invited them to their house—They received them as their beloved children, and secured to them all their fortunes and possessions.

In another great court, in the same part of *Europe*, a lady of great distinction, of  
a family

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Sentiments of the university of *France*, &c.

We all, and every one, president, professors, &c. in this our archiepiscopal city, &c. &c. declare, by these letters patents, to have heard learnedly defended by the Chevalier *John de Taylor*, such matters as were thought proper to be acquainted with, to learn his abilities

a family to whom I had the honour to be well known, was appointed to be married to a young gentleman of equal rank—The settlements were all made—The families agreed, and the day was come for the union—The morning of the same day, and the ceremony of the marriage fixed for eight in the evening, the lover being young, *thoughtless*, and lost with *passion*, when alone with his intended *bride*, insinuated, in the *softest* and most *endearing terms*, that he was her *husband* in every sense but a few trifling words, which were to pass that night from the mouth of the *priest*, and that if she loved him, as he presumed she did, she certainly would not keep him one moment in pain, much less ten or twelve hours, which must be the case if she waited for the ceremony of the church; the lady, in answer, requested of her lover  
to

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bilities in physic; and having found him well worthy our care, we have granted him this diploma, of doctor of physic in this our university, this 5th day of *December*, 1734.

And below Girard.

The



to speak, to be better understood, and discovered much confusion : to which he instantly replied — *My love, my angel, my engaging sweetness*, if I am your *husband*, would you deny me ought that I should ask ? could you, *my life*, deny me my right as such ? the lady, astonished at what she had heard, and discovered in her looks not only the warmest resentment, but to be greatly shocked at the proposition, believing an intended abuse, resolved in her heart to be amply revenged ; and having had an excellent education, was well acquainted with the world, and no stranger to the artifices of designing men in affairs of love ; after recovering a little her surprise, determined to keep her temper, and promised, with a smile, obedience to her lover's will, and begged to name the place proper for such a design, which being mutually

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The Sentiments of the university of *Germany*.

Almost every age have produced some new and important discoveries in some part of physic, but of every other branch, the fewest we find in that which regard the diseases of the eye ; notwithstanding, that all must agree it to be of all others the most worthy  
our

trally agreed on *for four in the afternoon*, the indiscreet lover, ravished at his expectation, met agreeable to appointment, the lady in a garden, leading to a house, where they proposed this interview — when walking together with all seeming tenderness on both sides, the lady, on a sudden, started from her lover, and in a great fury threw him a pistol, holding another in her right hand, and spoke to him to this effect — *Remember for what infamous purpose you invited me here*—You shall never be a *husband of mine*, and such vengeance do I seek for the offence, that, on my soul, I vow you or I this hour shall die—Take instantly up the pistol, I'll give you leave to defend yourself, though you have no right to deserve it—In this you see I have honour, though you have none—The lover amazed at this unforeseen change---took  
up

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our care; innumerable are the treatises wrote on this subject, but on examination we shall find that all that have appeared for above a seacle, are little more than what have been pillaged from the antients; and notwithstanding the number of pretenders, we continued in the greatest ignorance and obscurity, till heaven  
gave

up the pistol, in obedience to her commands, directing it towards the earth, threw himself at her feet, and was going to say a thousand things in favour of his passion; the lady gave attention a few minutes, pointing the pistol to his breast, whilst the lover, with a voice confused, and every other appearance of despair, begged her pity, and her pardon, that his love for her was such, that he was deprived of all power of reflection, that he had no views of offending, that all he said was for want of thought, that his reason was absent, and that her beauties were the cause of all—*Beauty*, says the lady, interrupting him, *thou art a villain!* I'll hear no more, one of us must die this moment; the lover perceiving her violent anger, and finding that all his soft phrases had no effect on her, in his distraction raised

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gave birth to the Chevalier *John de Taylor*, who in every circumstances, study, indefatigable application, singular sobriety, excellency of genius, vivacity, constitution, delicacy, and amazing dexterity in practice, founded on a knowledge in theory, which, in our opinion, was never known but to himself. For these, and many other



raised the pistol then in his hand a little higher, thinking, by its appearance *in that situation*, to affect his admired lady with some terror, *whilst he continued to pursue his defence*; but, alas! no sooner did this angry fair perceive the pistol of her lover raised breast high, but that instant, being in the crisis of her passion, she fired upon him, and shot him through the heart; he fell that instant, and in falling, being deprived of both speech and reason, his pistol went off, and the consequence was, that her collar bone was broke, and much blood followed; she clapped a handkerchief to the wound, ran to her coach, which was waiting at the garden-door, ordered her servants to take some care of the dead body, and directed the others to conduct her with the utmost expedition to her father's house, to whom she related

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other powerful reasons, we are convinced, that if ever a man was born for a particular profession, in him we behold that man, from his admirable talents, and the numberless proofs he has given us of the excellent effect of his labours; we receive him with joy, as a member of our corps, and as such we shall ever esteem



lated the whole affair ; proper assistance was instantly sent for, and I being that day at table with the physician of the court, *who was also to this family*, went with him, saw the wound, and was well instructed in the particulars of this adventure ; the lady was never so much as called to a trial *for the death of her lover*, because all the circumstances proved the truth of what she had related ; her promise to marry him that night, was so powerful an argument of her love *for the deceased*, that no other motive could have produced so dreadful an event ; the lady was cured of her wounds, threw herself into a convent, and from despair, for the loss of her lover, languished there a few weeks, then followed him, as she hoped, into the other world ; the brother of the lover, according to the custom  
of

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him ; and by these letters patents, we hereby declare, that he is now received into our society, and that we regard him as a worthy and honourable member. May he pursue his great and admirable labours, may he continue to be every where admired and applauded as with us, and may for ages his name be  
dear

of that country, faught the brother of the lady, in defence of his dead brother's honour——The brother of the lady had in like manner his motive for fighting in defence of the honour of his sister; the brother of the lady killed that of the lover, which being a *duel*, as *the cause was known*, he flew to *Spain* for refuge, where I afterwards saw him a colonel of a regiment of that nation.

In another court, in the south of *Europe*, I was well acquainted in an illustrious family, where the father was dead, had left his lady, one son, and one daughter, and made a will so extraordinary, that if his daughter married at the age of 25, she could call 20000 pistoles her own; and was mistress of her choice: but if she married sooner, unless *with the consent of her*

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dear for the great good he has done to so many people, and in so many nations, in the days we live; and let it be our daily prayers, that some happy genius, before he leaves the world, may be ready to imitate his example, and to deserve the like love to man, for the greatness and goodness of his deeds. In testi-

her brother, she was to have no fortune, but that her brother was to be master of the whole. A young officer made his addresses, when she had not yet arrived to her twentieth year; her brother not only absolutely refused his consent, but denied his visit to his house. The brother coming home one night when the lover, the lady, and myself were at supper, a quarrel ensued, which, *with all my care, I could not avoid*; the lover was wounded in the hand, and sent away with dreadful threats by the brother, in case of his return to that house. The lady shocked at this adventure, and having an extreme affection for her lover, she fell ill, was put to bed, and there languished for a few weeks, and died; but as the disposal of her fortune was in her own power, she made a formal will, a few days before her

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mony of which, in the name of all our illustrious body, by authority reposed in me, have here under put our hand and seal.—Dated *Ratisbon*, this 7th of *August*, 1750.

L. S.

S. Andrew Opperman,  
Archiator, President, &c.

The



her departure, and left her whole fortune to her lover, which being now cured of his wounds, and informed of this extraordinary instance of his beloved lady, *he claimed his right*. The brother acknowledged it, and repented severely of his cruelty to his sister; he received him with brotherly affection, and the young officer thus became possessed of a large fortune, without the loss of his liberty, by which he was enabled to direct his thoughts for marriage, with less danger of meeting with the like opposition.

Being in another of the most considerable courts in *Europe*, I was perfectly acquainted with one of the most singular adventures on the subject of that, of which I have been now relating, that I have met with in my travels, and in my judgment  
well

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The sentiments of the universities of *Spain* and *Portugal*.

We have here seen, in our university of *Coimbra*, a man the most celebrated, that perhaps this or any age ever produced, desired in every country, known in every kingdom, every where wanted, every where



well worthy a place in this work.—An old avaricious gentleman, very rich, and not much acquainted with the stratagems of men of wit, *in affairs of tenderness*, and who had a wife not much wiser than himself in this business, and an only daughter, to whom he was capable of giving a considerable fortune, a young ingenious handsome fellow, born a gentleman, of an excellent education, and of a most admirable address, whose chief support was *by marrying wives*, having already several scattered in various parts of the world, being informed of this young lady, was determined to try if it was not possible to add this to the number, and with this view put in practice the following *project*, which answered to his *wish*. He arrived in the capital, as if from a great distance, and put up at an inn, the nearest he could find  
to

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esteemed—We need not after this say more, for all who are acquainted with letters, and with men, and have any knowledge of affairs out of their own land, must know that I could mean only the Chevalier *John de Taylor*, we are now so happy to possess, and to tell others, in after times, that we did possess such a prodigy, and  
such

to the house where this gentleman lived, had with him many servants *richly dressed*, and assumed a *title* and *name* that he had no right to ; in a few hours after his arrival he pretended to be indisposed, and calling up the landlord, assured him, that the noise of that house was excessive painful to him ; and that as he had heard, no doubt, that he was a person of high *rank*, he intreated he would be so good to go to such a gentleman, mentioning the name of the father of the young lady above mentioned (as that gentleman had the best house near where he was, and consequently the most proper for his reception) and request the favour of him to permit him to pass one night in his house, in hopes, by being there in quiet, his health might be again restored, or at least so far as to enable him to continue his journey to a seat of his in another part of

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such a man ; we have heard numbers of his learned discourses, we have been present, and witnesses of the marvellous effects of his labours ; we have read his writings, we have been told of his amazing ability in what he professes ; but we find, that what we did know of him, before we saw him, no way equal the

of that kingdom at some distance. The landlord accordingly went, and told him, that a few hours before arrived at his house a very great personage, naming, as he thought, his name; that he was just taken ill, and knew no house so proper as his near him to accommodate so great a man; and asked him if he would please to receive that nobleman for that night. On which the old gentleman replied, that thanks to heaven he was above letting lodgings to any, but for the reasons he gave he could not refuse him so small a favour, and therefore sent his compliments to his excellency, in the stile of the country, that he should be very welcome to pass a night in his house.—A chair was immediately brought, and *this supposed great man* was con-

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greatness of his virtues.—In testimony of these things we have most gladly received him as a member of our corps; and we have by this diploma, signed with our hands, as this our opinion of this great and illustrious man, upon the oath we have taken, and by the authority reposed in us.—Given at *Coimbra*, this 11th day of *September*, 1738.

L. S.

Emanuel de Costa Pereria, Archiator.

The



conducted by his servants with much ceremony to his new lodgings. The first question was, whether he would be pleased to have any physicians; to which he answered in the negative; having with him certain drops of his own, which he always took on these occasions, and that a little rest was what he most wanted to set him right; after a few necessaries from the kitchen were brought him, his attendants most humbly took their leave, and left him till the next morning; when, waiting on him at the hour appointed, they found him much better, and capable of rising to breakfast; being up, and adorned with magnificent morning robes, he desired to see the gentleman of that house, that he might thank him for his care; who immediately was sent for; and on entering the room, after the usual compliments, begged

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The sentiments of the university of *Switzerland*.

As agriculture may be said to give life to a man in health, in like manner physic is designed to restore health to those who have lost it: amongst all the branches of physic the operations of surgery are the most visible; and it is certain, that of the study of the  
eye



begged he would breakfast with him ; and being seated, asked him, what family he had, (tho' of which he already had sufficient knowledge :) and being answered, that he had only his lady and daughter, intreated with great earnestness to be favoured with their company ; and being all assembled at tea, his excellency soon fixed his eyes on the young lady, and shewed signs of great satisfaction in beholding so fine an object. After this business was over, and all going to retire, his excellency took the old gentleman by the hand, and told him, he wanted to speak to him (permitting the old lady and her daughter to leave the room) being seated together, *this pretended great man* addressed the old gentleman to the following purport.—Do you know, Sir, says he, that I see something in your daughter that charms me ; I don't

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eye is of all others the most noble, from the great excellency and importancy of sight ; and in this most admirable branch, both in the theory and the practice, the Chevalier *John de Taylor* vastly exceeds not only those in the age we live, but to our knowledge any that ever lived before him ; and this not by force of words,

don't remember I ever saw so amiable a figure—There is something in her so genteel, and so engaging, that I declare, *in my opinion*, she has every quality necessary to make one of the finest ladies in this country; for me, I must own, I beheld her with admiration: on which the old gentleman replied, your excellency is pleased to divert yourself, my daughter is a good honest meaning girl, and *that is all*. *All*, says his excellency, I vow to you, that I have conceived so high an opinion of her, that I, in the humour I am now in, am willing to give her my heart, and half my fortune.—Look you, Sir, I think it will not become a nobleman of my rank, with twenty thousand pistoles a year, to talk of a formal courtship of the daughter of a man, like you, of no title, and small fortune, in proportion to mine; and as an argument  
that

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words, and false eloquence, but by practice, founded according to the most exact rules in the theory of physic, and his success demonstrates the perfection of his theory; and this to the astonishment not only of one nation, but of every nation that is to be found in one third of the globe; not in one state, in one province,

that I seek here only to call myself the possessor of so fine a person, I'll accept nothing with her; thanks to my stars I have enough for us both: the good old man hearing these things with astonishment, and after doubting within himself whether he should or should not believe him—answered with some warmth, that his daughter was a girl of honour, and of virtue; and he feared, that these pretty things that he said of his daughter might have a bad meaning. On which his excellency interrupted him, with seeming anger, Sir, says he, you use me ill, in having so bad a thought of me; on my honour I protest, that I love her even to marriage; for me, says he, I am not like the people in general of this country, who consider the greatness of the birth of the female essential to her happiness in the marriage state; I  
favour

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vince, but in every state in every province, there are living testimonies of his singular abilities and address, and a delicacy that has caused him to be distinguished from all mankind; in so much that, in our judgment, heaven gave him life in these our days for a particular favour to us and our posterity; and it is with uncommon joy  
that



favour much the opinion of the *Turks* in this particular, who regard the woman as land they have purchased, in which they are to plant themselves ; and 'tis not material whether a king or a cobbler was master of that land before I purchased it.—'Tis enough for me that the land is good, and that it answers the end that I designed by the purchase of it ; therefore, Sir, talk no more of this, I tell you, that I admire her as the most perfect of her sex ; nay, that I love her even to excess ; that so far from having a thought that is not honourable, I swear to you, *on my soul*, that I'll make her great—That I'll marry her ; that she shall share with me my dignities, and my fortune ; that I again say, I will accept of nothing with her, that I have an equipage ready for her, that few noblemen can equal ; fly to her then, and tell her,  
how

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that we reflect, that in after times 'twill be said, that we not only lived in the age this singular man existed, but that we ourselves existed when he became a member of our corps ; and we presume, that we shall not go beyond our bounds in the description of this man, if we conclude our high approbation of him with this reflection,  
that



how impatient I am to see her, and forget not, dear Sir, to tell all I have said; you can't but know, that we great men may change in our resolutions; if you should let much time pass, 'tis possible I may not be always in the same mind; if this offer is worthy your notice, I expect your immediate determination. The old gentleman having heard, and been greatly struck with these things, made his respectful bow, and retired, promising, that he would instantly acquaint his wife and daughter with this conversation; and thought himself highly honoured in what his excellency had been so good as to offer him for the happiness of his family. When with his wife, impatient to give her this great and good news, he spoke to her to the following effect—*My life*, I have something to tell you of the highest concern;

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that as it has been greatly said of the Author of all things, that he who made the eye shall he not see, so if you come to reflect on our mortal frame, *this marvellous man*, tho' he gives not light, yet he is the cause of *light*, being known to many men; then if he who is the cause of good, may be said to give this good,  
and

cern ; what do you think, his excellency is in *love* with our daughter *Betty* ; upon which says the old lady, this is some wicked design. No, on my soul, replied the *husband*, he has demanded her in marriage ; and as a proof that his meaning is noble, he will accept of no fortune with her, being himself not only of very great quality, but very rich ; my dear *Betty* to become a great lady, to be a partner of such high honours, and such riches, gives me inexpressible joy ; I have a thousand and a thousand times prayed, that heaven would pour down his blessings on my poor family ; but a happiness and an honour like this I never expected ; on your knees — down on your knees, I say, and thank the Lord for his great mercies. The good old woman looked upon him as one raving, and begged of him, to speak  
to

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and heaven having granted him a power to give light, yet retained light for himself, may we not call him in this sense, like a star that gives light to others, yet loses not its brightness ; and being now part of our own corps, may we not carry this reflection a little farther, and say, that our corps shall, in right of this new acquisition,

to be understood——To be understood, *thou fool, says he*, why I tell thee again, that his excellency loves our daughter *Betty*, that he is willing to marry her, and make her a great lady—*Look you husband*, he shall never have my daughter, his designs can't be good, a great lord like him would never think of marrying our daughter; 'tis some trick, some wicked design, my daughter is not for him, I'll go and tell him so.——Go and tell him so, *thou art mad*, thou art unworthy of these blessings from heaven—hold your peace; away to the closet, and pray to the Lord, to restore you to your senses—The good woman thus silenced, he called down his daughter *Betty*, from her apartment, where she was dressing for dinner; and now with great calmness of temper told her what happiness was preparing for her; that his excellency was,

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quisition, be as a star to all others upon the face of the earth——We shall conclude then our praises of this man, that we embrace him now present as a dear and honourable member of our society, and to us and all of us his memory in his absence shall be ever dear; and may it be the will of providence, that he may pursue  
this



was, on seeing her, so charmed with her virtues, that he had demanded her in marriage; that blessings like these must be a gift of heaven, and brought about by the power of providence. The pretty child interrupting, said, that notwithstanding his riches and his greatness, she was no way inclined to think of marrying any but those who deserved her—and this gentleman was to her a stranger, and as yet had not taken the way to gain her love——

To gain the devil, says the good old man, adding, thou art a *thoughtless ungrateful buffey*. This instant go and put on your best trumpery, that you may be ready to receive his excellency's visit, who is now dressing, or I'll tear your eyes out; I'll  
turn

this excellent study to it's exactest perfection. That his diligence and labours may be the object to the glory of God, and to the usefulness of human society; that the building he has begun for so admirable a purpose, may make his memory so dear, that his name shall be revered till time shall be no more.—Given at *Basile*, dated *October 26, 1734*.

L. S.

Rodolfe Zwingir.

Dec. Pr. M. &c.

VOL. II.

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Sept

turn you out of doors ; I'll not give you a shilling ; what, to refuse to receive a blessing that comes so immediately from the hands of the Lord ! the pretty infant trembling and shaking, not daring to say more in her defence, returned to her apartment, and promised obedience. In the mean time, the father was in the utmost uneasiness for fear that any of his excellencies servants had learned this dreadful dispute, which, if communicated to their master, might destroy all his hopes : recovering a little from his fear ; whilst his wife and daughter were busy in dressing, he resolved to return to his excellency, and being with him, assured him how sensible his wife and daughter were of the great honour he designed them, that *they* thanked, as *he* did, heaven for his goodness on this occasion, and that he hoped his daughter

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Sentiments of the university of the *Low Country*, &c.

As the force of the lion is known by his nails, so is the excellency of an artist by the instruments he judiciously employs for the perfection of his art ; if this is true in general, with regard to the practice of any profession, what shall we say of the man whose theory

is

daughter would be found worthy his love-- Being together seated, his excellency asked him how he could manage to compleat the marriage that day, for his passion for his daughter was so excessive, that he must suffer greatly if deferred; and you can't but know, Sir, says he, that great people can't bear pain, and when they do bear pain for what they love, they often turn to the other extreme, namely, they look with contempt on what they before adored — This is very common amongst persons in high life, and I don't know whether I can be an exception to this rule. On this the old gentleman replied, I well conceive your meaning — I well know the danger of giving offence to persons of your quality, and above all, in affairs of this kind; and I shall think myself unworthy the high honour you intend  
me

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is so excellent, that the very form of his instruments discovers the greatness of the genius, not from the beauty of the make of them, but for the admirable use for which they are employed. In all these things, the *Chevalier de Taylor*, in our judgment, undoubtedly deserve the preference to all men within our knowledge; his theory is excellent,



me by this marriage; if I lost a moment's time to acknowledge my obligations to you, as you were so good, as to say you would accept of nothing with her, and, *indeed, what I could give is hardly worth the acceptance of so great a lord* as you are; therefore as you are so generous, we shall have no concern with lawyers, our business is only with the parson, though with your leave, I shall not forget that I am her father, especially when there are children born — For I hope your excellency will not deny me the liberty to call them my own — To all which *this supposed great man* answered, you shall do with me what you please, it is enough for me that your daughter is mine — I desire in this life no greater happiness. The father rejoiced to find his excellency continued yet in the same opinion, trembling every moment  
for

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his reasoning confirms it, his admirable inventions in the instruments used in his profession, and the success of his practice demonstrates it; we have heard these things, we have seen them, and we ourselves have been a witness of them; hence we receive him with gladness, as a member in our corps, we judge him in all  
well

for fear he should change, and not keep his word, most respectfully took his leave, and proceeded to the means to get all necessaries for this happy union ; dinner was scarcely over, but all was ready, the innocent victim finely decked, the bridegroom in seeming raptures on his approaching happiness, and the father so elevated, at the great good to his family so near at hand, that it was the whole business of his mind to remove all his fears to get the marriage ceremony well over ; so much in haste were both the father and the lover, that the evening was scarce arrived before the spiritual part of it was over ; the mother and daughter did not discover much joy, for their compliance was rather an act of obedience, than any will of their own ; but the most excellent part of this adventure is yet to come,

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well worthy our esteem, and this we give under the hands and seals of this university, this 17th day of May, 1734.  
L. S.

Engelb. Verden Deacon, &c.

come, I mean with regard to the project of the lover, for he wanted not the wife (having many then living) what he wanted was the money, and as he had promised the father to take her without a fortune, on pretence of his own opulence, he had a very difficult card to play to procure his end; and above all, considering that the father, though rich, was very avaricious, and had the lover talked of money with his daughter, he would not only have absolutely refused to give his daughter, but would have concluded that he had some secret bad intention; however, this great lover succeeded in his wish by the following singular artifice; a thought entirely new and admirable for his purpose: coming with his now father-in-law from church with his bride, and all the family, before the feasting began, which

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And this is the stile of diplomas from all the universities and societies of the learned, of which he is a member.

N. B. In terms to the like effect are all the other patents and titles the Chevalier *Taylor* now possesses from other parts of the world—these being judged sufficient for his design in this work.



which had been prepared, though in a hurry to correspond in greatness, to the father's high expectations from this marriage, his excellency, the son-in-law, after the usual compliments on this occasion, begged his father-in-law to retire with him in private ; when together, spoke to him to the following effect ; Sir, says he, I have now married your daughter, and it is with the greatest joy I can call her my own ; permit me, as I am now your son-in-law, and consequently part of your family, to speak to you with the freedom of a friend, and as one that will ever consider your happiness as his own—I tell you, my dear father-in-law, what I was thinking of as I came from church, it came into my head as if it was by inspiration, and by the will of heaven ; I say, I was reflecting that my lady, now raised in right of me to so high a rank, might by this elevation of her fortune forget that she was your daughter, and methinks I would not have a wife of mine to lose that duty and respect that you have a right to. What chiefly gave cause for these fears was, that I received her from your

hands without a fortune, and I fear that she apprehends that your giving so freely your consent, was because your parting with her was attended with no expence; whatever you may think, dear father, this seems to be an affair of great concern to your future peace; now I'll tell you what I would advise you as a friend, *quick, quick*, interrupting, says this good old man, what would your excellency advise; no titles, say'd he, I am your son-in-law, and as such you are to regard me by the discourse, I'll tell you what I would have you do after supper, do you gather together what loose money you have with you, if you have any rings, pieces of old gold, or things of this kind of value, suppose to a thousand or fifteen hundred pounds, or some such trifle — do you offer them to my lady, in a ludicrous manner, as if it was only used as an argument of your content and great satisfaction, by seeing so happy a day for the well being of your daughter, I'll express the greatest surprise at this conduct of yours, and will absolutely refuse her acceptance. The old gentleman highly approved of this contrivance,

trivance, and promised to act his part to the best of his power; the time being arrived, and every person present seemed inclined to be gay, the old gentleman approached his daughter with a handkerchief in his hand, filled with many valuable effects, *family rings, gold snuff boxes,* and some money, to equal at least the sum mentioned by the husband; when turning his eyes towards his son-in-law, spoke to the following effect, discovering all appearances of fear to give offence. Let me beg your excellency to permit me to give this trifle to my dear daughter, as a proof of my love for her; and though you are so good as to promise to accept nothing with her; so high is she in your good opinion, yet, on this joyous occasion, I must intreat you would not refuse me. The husband discovered the greatest surprise; the bride most respectfully submitted to wait the determination of her husband—The father betraying the greatest impatience for an answer; at length, the husband turned suddenly to the bride, and said to her, in seeming good humour, come, my dear, *this is a day so happy for us, that*  
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we must on no account disoblige our father—This is a whim of his—Let us even humour him, though I have told him a thousand times, that having you, I have all I wish on earth to make me happy, but I cannot on this blest occasion consent to make him angry; the bride, in obedience, turned her eyes to her father, and spreading her apron before him; the old gentleman hearing the discourse of the son-in-law, and well understanding this signal, with his hands trembling poured the contents of the handkerchief into the apron of his daughter, shewing, as he delivered them, the greatest confusion, turning his eyes every moment on his son-in-law, with the looks of a despairing person, expecting that he would have kept his word; and not permitted, as he had promised, his lady to accept of ought from her father, as the latter only supposed, that he was to play this part to convince her, agreeable to her husband's project, that he was not unmindful of her, but made her this offer, not that she should accept it, but regard it as an argument that he did not consent to this marriage to save  
his

his money, but as he judged conducive to her happiness. No sooner did the husband perceive that his bride was possessed of these valuable effects, but he turned to her on a sudden, and said, *go child* up to your room, lay those things by, and we'll talk of these idle affairs hereafter; adding, come back to me immediately, our father will stay with me till you return, and let us employ the rest of the evening to entertain our friends; on this the music was ordered to add to the mirth of the night, and the whole was conducted as usual on such occasions, till the bride and bridegroom retired to their apartments.

The next morning very early the bridegroom spoke to the bride to this effect (all which I was informed from the bride herself some little time after) my heart's joy, do not be frightened, I must instantly set forward into the country for a few days, I received last night an express, that a very near relation of mine is very ill, and from whom I have large dependances-- I gave last night orders to my servants

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to have all ready, but durst not sooner communicate this news to you, for fear of making you uneasy; I hope you are convinced that I love you even to madness, and you can't but know how dreadful I must suffer in your absence, and must thence conclude, that nothing but an affair of the last consequence could have obliged me to leave you so soon; it is for our mutual happiness that I go, we may lose a large fortune to us, and our children hereafter, should I refuse; it is easy to conceive the astonishment of the lady at this news, tears and sighs we must suppose in abundance, to lose so quickly a husband, who, though if so short an acquaintance had gained her affections, was an insupportable thought, and the more so, as she was a young lady of excellent understanding; she had a thousand fears at the consequences, the singularity of his courtship, a stranger to her, the odd behaviour of her father, and the like reflections joined to destroy her peace; in her situation she could ask no advice, her lord, her lover and commander only near her; her father, late in bed, warm-  
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ed with liquor, fast asleep, and if waked, his reason would be imperfect; the mother, and indeed all the family, as fast asleep as the father, from the vast fatigue occasioned by the feast of the preceding evening — In this despairing state the husband, after painting his grief at his departure, in terms filled with tenderness and love, rose from his bed, permitted one of his faithful servants to enter the room, packed up, unperceived, in the greatest hurry, all the rich effects that his lady had received the preceding night from her father, turned about, took his leave with great tenderness of his lady, who was then bitterly weeping, went down stairs with his servants, and it not being day light, went secretly to the gate of the city, where his horses, with the rest of his servants, were attending his arrival, agreeable to what had been privately concerted amongst them. The distressed bride knowing no way to relieve her from her afflictions till she could see her father, which she well judged would not be proper till by sleep he was again restored to himself, wisely reflecting, that on calling  
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the servants, and alarming the house, great confusion might follow, and no advantage to herself; the young unhappy bride resolved to continue in that distressed state till her father came himself (which she knew he would, at a certain hour, to enquire after her health) that he might be witness of the misery of his daughter by his counsels; the time arrived, the father knocked at the chamber-door, and demanded, with a loud voice, how his excellency and the lady his daughter had passed the night; a dismal melancholly voice, which, to his great astonishment, he knew to be his daughter, called him into the room, where he beheld, with the greatest agony, this scene of woe. The mother, being informed by the maid of what had happened, instantly followed him; it would be extremely difficult to describe the scene that presented when altogether, the daughter in agony dreading her ruin, wishing for the return of her husband, and trembling through fear of his being gone for ever. The father and mother looked on each, then on their daughter, with all the appearances of the deepest

deepest grief; the mother, by degrees, first took courage, and blamed in unbecoming terms her husband. The latter, in his defence, said, that his views were just, that he thought to make his daughter great, and as *he* was, so might *any* man be deceived. The victim of all the young, and much to be pitied lady said no more, but that her compliance was a blind obedience to her father's will; the dispute possibly might continue long, but this certain, no remedy offered neither for the one nor the other; for the young lady's husband was never heard of since, and she knows not as yet neither her name nor her quality, and all that she had for her consolation was, that she believed to have been one day a great lady, whilst the mother was constantly loading her husband with abuse, for having been the undoubted cause of this evil; and he, to make some reparation for the injury he had done his daughter by his exorbitant avarice, promised her money; which, in his opinion, was more valuable than love, and assuring her, that he repented of what he had done, and if ever she should learn that she



she was freed of this husband, and she should think of another, the other should be determined by her own choice.

I must not here omit one of the most extraordinary adventures of my life, which happened in another of the most considerable courts in *Europe*, which has done me as much honour, with regard to my capacity, if not more, in the opinion of the great, than any other; I arrived in this court, furnished with every recommendation from many of the highest personages, proper to procure me an audience of the sovereign, and the protection of the courtiers——Notice being given of my arrival, and all my letters presented by a proper officer, the sovereign seemed so pleased and desirous, (as he was most graciously pleased to say,) of seeing a man who had made himself so singularly remarkable, as well by his reception in every court, as from his success with so many great princes, and other great personages, by acts of his profession, that the hour was next day fixed for honouring me with an audience, being that evening

vening invited to supper at the marshal's table as usual; in the palace there happened a trifling dispute between myself and a celebrated wit, then a favourite at court; the latter, to whom at that time I was a stranger, was so angry at my being flattered to have gained the superiority in the argument, that, in revenge, he so artfully prejudiced, the same night, the sovereign against me, that, when I was next morning prepared to throw myself at his feet, not thinking any more of the idle babble the night preceding, always supposing, that all conversations round the table, amongst men of honour, are never suffered to transpire — An officer came to my apartments, and told me, that the sovereign would grant me no audience, but required that I might continue my road. My readers may suppose how greatly I was astonished at this information, on remembering that I never was in any court furnished with such powerful recommendations as to this, nor ever saw a fairer prospect of meeting with all the attention that I could possibly hope for; and above all, not knowing the cause of

this disgrace; finding that I had no other remedy but to obey, I immediately ordered my equipage, which being then at the crisis of my grandeur, having with me no less than two coaches and six, above ten servants in livery, besides gentlemen, my companions, in my own pay—I parted instantly for the capital, and being charged with letters for the commander, I waited on him, without discovering the least uneasiness, or saying ought of my adventure with the master. Being detained at his table, and assured of his desire to serve me from the recommendation I brought him; dinner was scarcely over before he received a messenger, by the best authority, which was in substance, *that that celebrated Englishman, who that day arrived at the capital, must continue his road*; the commander addressing himself to me, said, *sir, this must mean you*; on this I most respectfully answered, that I knew it did, and told him all that had happened; upon which his excellency immediately asked me, what was my answer? *obey, sir, said I, without doubt*; but as there is no time limited, to-morrow will do as well as to-day;



day. This was to me most afflicting news, because here were my head quarters, or, in other words, where I had caused to be assembled, *by public notice*, persons who wanted my aid, many from the neighbouring countries, and some from distant nations : having several years observed, in foreign countries, to fix, as I past, a certain place, to get together all persons complaining of distempered eyes, that I might give them better attendance, and thence be enabled to obtain the desired success. Knowing the commander to be my friend, I continued three days longer, imagining that this *threatning* storm might blow over, at least that I might know in what I had erred, and thence be enabled to seek a proper remedy ; in the mean time I continued to enrol all my blind subjects, which were in a greater number in proportion, and of greater quality, than I had ever met with in any time of my life ; but knowing myself not to be secure in my situation, I did not venture to do any operation ; but told these my people, of whatsoever rank, that I was busy in preparing necessaries for their cure. The fourth

morning after my arrival, the commander received another message from superior authority, with positive orders for my departure early the next morning—My time thus being limited, and my danger not small, my invention was on the rack to know what I could do to save my glory, and to secure myself from the loss, that must necessarily ensue from my departure; the injury that would be done to so many people, and amongst them many of the great, that came from all parts for my aid, could not but to them be very considerable, and to me immense; for I must lose not only the profits arising from the cure of these people, but the reputation that I should have possibly acquired in consequence. Besides, my misfortune would not end here, for my leaving a country so suddenly, and from a cause unknown, could not fail of exposing me to censure amongst the people in many other nations, where this account of my quick departure should be reported, as being myself the most public man under the sun, being personally known not only in every Town in Europe, but in every part of the globe. Reflecting thus on my dreadful situation, and believing

believing myself within a few hours of certain ruin, a happy thought preserved my glory, enabled me to quit the country with the highest honour, secured me the good opinion of the public, added to my fortune, and lastly, gave peace to my mind; and here follows a most faithful relation. Examining my book where the names of the persons of every rank who demanded my relief were entered, and fixing on eight or ten of the principal, I ordered my equipage to the door, put a few bandages, and some instruments in my pocket, took with me my chief assistant servant, and set forward to visit these great personages; on my arrival at each one, I said, that I was come with all necessaries to make the operation for their cure, and laboured to appear quite easy in my mind: at which they all seemed pleased, discovering their impatience for my assistance. When having seated them with great ceremony, I touched their eyes with an instrument, without giving the least pain, and *called it my operation*; this done, I applied proper bandages, and rolled up their eyes one after another, as fast



as I could continue my visits, with three or four yards of ribbon ; after having gone through this ceremony with all, I spoke to each one to the following effect—Now, your excellency, *my operation is done*, and I make no doubt but that you will be perfectly restored—there remains only my attendance, without which your excellency *may have a fever*——Your eyes may swell—They may be inflamed, and you may lose your sight—If not your life ; and in this manner I addressed every one, after the business was over, *that I stiled for my then present purpose an operation* : their excellencies, one and all, in their different houses, discovered, *as we may suppose*, the greatest surprize at this relation of mine ; and asked me, *in the utmost confusion*, what I meant. I told each one, that I had orders by authority to depart the next morning, that I was going to such a court, and that if they wished to avoid all these evils, they must prepare their equipages to follow me ; that I would not speak of these things before the operation, dreading to create in them such fears, as might have made my operation unsuccessful ;

cessful; and to sum up all, they were under an absolute necessity of going with me, or employ all their interest to keep me with them for their sight, and perhaps their lives, as I had said, depended on my presence, and there were no other remedies since the operations were done. The business of each one was immediately to put all means at work to procure my stay, *which they all did, but, as I expected, in vain.* That evening I sent a proper notice to all, to be ready the next morning, repeating their danger by my absence. The time arrived for my departure, when I set out with my own equipage, which I have already said, was the most brilliant I ever kept; I was followed by a train of coaches, and other machines, all filled with persons complaining with disordered eyes, and continued my road, with all my followers, till I arrived at the first town belonging to the neighbouring sovereign; there I fixed my quarters, and resolved to stay not only till I did my duty to these great people, but for all who should follow me from the capital. The news of my success with those who followed me,

together with the singular manner I parted, was soon the subject of conversation in many provinces, and in some of the neighbouring kingdoms; so that in less than a month, the town was so excessively filled on my account, that it was difficult at any price to get a lodging. The consequences of my project, were——my glory was not only secured, but greatly augmented, by returning these great personages to the capital recovered; my reputation was so much increased, that I was attended by crouds, for a long time, in every country through which I travelled, and my reward greatly exceeded what I had ever met with in so short a time; and to compleat all, the sovereign himself caused it to be made known to me, by a proper officer, how I had offended, highly applauded my conduct, assured me of his great opinion of my ability, and that I should be ever well received in his court; but reminded me, for the future, never to display my wit on a man so high in his esteem, as that gentleman, who was the cause of my disaster. I most humbly obeyed in all —  
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all the country with the greatest approbation, and I know of no court, nor of any family of a sovereign prince, from whom I have received greater honours, than from that where this transaction happened.

However pleasing these relations may prove to my great, and to my learned readers, I must now change the subject, not for want of matter, being able to fill volumes with relations of this kind, but for want of room in this volume. I shall now proceed to speak on the following subjects, and presume, that they will be considered as very interesting; and I can't but flatter myself, that they will be equally entertaining, and the order in which I shall treat them, is as follows—First, on the force of prejudice, which will furnish me with an opportunity of speaking, not only on the different established religions, but on the different sects; and these will be followed with many excellent relations amongst nuns and friars. I shall pass on to my adventures, and speak of suicide, duelling and other interesting matters — Next shall come, in order,  
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to shew the advantages of dancing, and hope to prove it to be essential both to body and mind ; and after relating many excellent facts of jealousy, and recommending a remedy for this evil, I shall go on to despotism, and shew the many instances of the sufferings of the subjects, in countries where absolute power reigns. This will furnish me with the most happy occasion of speaking in praise of the government, custom, and manners of our country, and by respectful comparisons I shall shew its preference to all others : and thus I propose to end this volume.

I shall begin by shewing the force of prejudice, a subject that greatly interests the happiness of man ; and observe, first, that all who travel must agree, that our prejudices are from our education——A man must be extremely weak, who can call this in doubt—Religion is a prejudice of the highest concern to our well being, as well in this, as in the next world ; and as it must be the greatest folly to quarrel with another, because he was not born in the same country, and educated in the same

same principles; I shall not enter into any argument for or against any opinion, but relate my own observations on such facts, as have occurred to me in the course of my long travels.

To begin this important subject in order, I shall speak of *the holy inquisition*, as being the most proper to be the first noticed, from being esteemed abroad, as composed of men who are the supreme judges of all affairs of conscience, and here follow their arguments—They say, that these spiritual fathers are appointed by the highest authority to conduct the soul in the way to salvation; that being at liberty to judge for ourselves, as there are near as many opinions as men in the world, we should ever disagree; but not being allowed to be of any opinion but theirs; and as they teach all the same doctrine, and are all of one mind, we, following their council, must all agree as one; and it is on this agreement that all our hopes of happiness hereafter must most certainly depend. The answer to this I shall leave to those whose chief employment



ment it is to examine these things, and proceed to observe, that this leads me to the arguments given in favour of *auricular confession*. The advantage is great, say they, to the state, to the spiritual father, and to the penitent, therefore of excellent service to mankind, both in this and the next life; in this it gives peace to the mind, it makes us keep in memory all our foibles—The memory of them is a great help in warning us not to repeat them, and our absolution for them being only conditional; that is, if we have a right; which our own hearts alone can tell—we thus procure, continue they, the greatest advantages to ourselves and to our neighbours.

It becomes me to make no other remarks than that, supposing the spiritual fathers had not the passions of other men; this is an admirable invention to secure peace to ourselves, and give peace to our neighbours and superiors; but the enemies to this practice say, that being men, and composed of matter like others, they may fall into temptation—Because this matter doth require supplies, and the means must  
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be obtained—And if the penitents do believe, that their spiritual guide has a power to conduct them with greater safety—

The moment the spiritual father has of this convinced them, which can hardly be supposed they can doubt of, when they thus secretly ask his advice; the consequence may happen, and some pretend to say that it frequently doth happen, that as soon as the father has convinced the penitent that the things above are better than those below, he gives his penitent leave to take possession of those things above, whilst he takes care of the things below.

I have here indeed a very large field to speak on, were I inclined to say much on this important subject, but shall only say, in this place, that this is the foundation of all the wonders we see daily amongst those people, who give up their faith to their preachers to any new doctrine, and shews, to a demonstration, how all the effects we daily perceive are brought about, and how easy it is that way to fix the peoples attention, and to oblige them  
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to submit in all to the will of the teacher. This reflection naturally leads me to speak of the great advantages in talking to the passions, on subjects of this kind ; I have already said in this work, that it is for the purposes of preaching most excellent—because men of understanding, in proportion, are but few, and that all are affected by those who talk to the passions, and but few to the understanding ; I shall give a very remarkable proof in the following relation.

I was present at a sermon in a catholic country, on the day we call *Good Friday* ; the priest had in his pulpit a figure, which he called the image of our Saviour, dressed proper for the occasion, with the crown of thorns, many wounds, a face filled with sorrow, and every circumstance that could be represented of his death. ——— This figure was entirely concealed ; the father addressed his audience on the solemnity of the day in most pathetic terms ; and after exciting in his audience the greatest uneasiness for the sufferings of our Lord, even to bring tears in their eyes, suddenly,



suddenly, with a sort of fury, threw his hands forward, and fixing his eyes with great attention on his auditors, with a loud, but sorrowful voice, spoke to this effect; *Oh! my brethren! Oh! terrible thought!* Oh! mercy on us! hear me a moment, if the relation of these things will strike you with such horror, if the description of the heavy woes our Lord suffered for your sins will thus affect you, what would you say, did you see the Lord himself — see his wounds — Behold his agonies; ah! what said I, methinks the Lord is coming — Turn all your eyes this way, look full upon me — and that instant raised the figure a few inches from before him, so as to discover the crown of thorns, and part of the face; when turning it round with apparent great trouble of mind; look here, behold the Lord turns his eye towards you all; the people on this began to weep bitterly; thus did he proceed, raising the figure inch by inch for above an hour together, repeating his exhortations in the strongest terms, and in the most elegant stile for his design; expressing his sorrow sometimes with tears

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in his eyes, till the people were many of them by degrees so affected, that they fell to the ground, unable to support themselves under their agonies of mind ; and, I believe, I may venture to affirm, had he proceeded for a few hours in the same way, he would have deprived many of their reason ; and what is yet more remarkable, in my judgment, the audience was composed of persons of as good education and capacity, as we generally find in our own country, and therefore if the same effect cannot be produced, by the same means, amongst us, we may depend, that it is only from the difference of the education which we have imbibed in our infancy.

This leads me to shew how easy it is to account for all the strange effects we perceive amongst the people, from the establishment of a new-fangled religion ; for their understanding being weak, and consequently their passions easily affected, their attention once gained, and their judgment not sufficiently strong to guide their resolutions, their little reason gives way, and

and their brains filled with visions, the justness of which they dare not examine through fear; and thus, by degrees, they become so accustomed to these notions, that they look on all men with horror, who attempt to deprive them of them; and thus it is, that they call that man their friend who maintain them in the same opinions; thus, in a lesser degree, they may be called mad; for madness is no more than stretching a thought so far that reason can't call it back; for we see in most species of madness, if you avoid the subject that caused it, we shall find their judgment equal with our own; the fault then is not in the people who believe these strange things, but the teacher, because the latter plays with those of little understanding, till he leaves them without any; and thus it is, when once he has warmed their brain with incomprehensible ideas (by only endeavouring to understand them) they are heated at last to that degree, that they fall into what we call enthusiasm, and all ready to die martyrs for their folly. This is so true, that I have told many, and I believe



all who know me will not doubt me, that on this new doctrine, myself in the pulpit, with a few hundred auditors, who came with resolution to be attentive, no children, nor deaf people present; I believe, in a few hours, but certainly, in a few preachings, I would shew the things above in such a light, as to engage all my auditors to neglect and despise so greatly all things below, that they shall throw all their temporal possessions, then with them, on the table, on the article of charity; and if this be admitted, it must certainly be much less difficult when in the office of confessor; who secretly direct the conscience of any particular person. I could give numberless examples of this, within my own observation, in foreign countries, and they are all upon the same plan as this I have been speaking of, namely, to exchange for the spiritual, the temporal. And the advocates say, in favour of these preachers, that they do well, because they teach man not to set too much value on things below. Thus their minds acquire peace, they have a better chance of being happy in the other world,

and

and the confessor gets money, all three excellent events from the same cause.

Before I relate two or three remarkable tales, very applicable to all I have said, I must take notice of a singular observation of the spiritual fathers. They say, says these pious men, that we take money of the seculars, when we are desired to direct their consciences for a better life; but those who talk thus, do not remember, that we are composed of body and spirit, — of mind, — and of matter, and when the one is out of humour, the other is always displeased; if then my mind is angry, how am I capable of guiding the heart of the penitent; and if I enquire the cause, and find that this uneasiness of my mind is because my body is offended, is it not natural for me to ask why my body is offended? and if in answer I am told, that it wants supplies to answer its constant losses; is it not natural for me to enquire how I may procure these supplies? and will not the answer be Money. Thus then 'tis plain, that I take your money, with no other view than to put this body

of mine in good humour, so that it may not disturb the peace of my mind, and thence disenable me to think of means of your salvation. And thus we see, whence the general observation amongst mankind——That spiritual reflections are always best after dinner, because it will be extremely difficult to persuade any man to forget that he is in pain.

In *Germany*———An old lady, who was going to take leave of this world, having passed through the last ceremonies of the church; she had two children, no *terra firma* to leave behind her, but only about a hundred thousand crowns in valuable effects; her mind was so busy on her near approach to *Abraham's* bosom, that she did not think of making her will; her father confessor having done his duty, the absolution granted, and all necessaries for her departure, spoke to her to the following effect; Madam, now I am thoroughly persuaded, from the knowledge I have of your virtues, —— you are going where you will be truly happy; permit me one moment to call your thoughts



thought into this world, on account of your children; the old lady instantly interrupted him, with some warmth, and said, dear father, no more of that, all I have, let my children take amongst them; on which the father replied, will you take my advice. What do you mean, says the dying lady? Do you know, madam that I have thus far guided you on the road to be happy in the other world; do you forget that you are going to a place where you may live for a million of ages, methinks 'tis worth your while to try to please the master, and he is a master that is never ungrateful, your children may be so; besides, the Lord has said, that the infants of the faithful shall be his care; that he will pour down manna on their heads, and his blessings shall attend them.—Do what you will; says the good lady, I'll leave all to you, I know well, father, the care you have taken of my poor soul, and instantly returned to her preceding devout situation; the father on this called in proper witnesses; the dying lady put her hand to a paper, and gave all to the church, that is, to the Lord, in the sense I am speaking, and soon after took

leave of this world, leaving the fathers her successors. I knew both the spiritual father and the children, and was acquainted with her physician, who assured me of the particulars of these facts, and who attended her in her last moments.

I could give numberless of the like instances in the course of my travels, to shew how easy it is for the spiritual teacher to be master of the possessions of any person, when once persuaded to despise all temporal enjoyments, and to regard them as evils, that only tend to the loss of future peace; but as this is a subject too extensive, I shall proceed to give only a few relations proper on this discourse, which cannot fail of being agreeable to my intelligent readers.

Attending certain ladies in a convent with defects of sight, and, indeed, I hardly passed by any convent of nuns, but I was called on these occasions; after having freed seven or eight of the corps from various disorders of this kind, which was a work of many weeks, I expected some  
temporal

temporal reward to assist in my travelling expences ; but, alas ! when I was waiting this useful consolation for my labours, an image of the virgin was brought me, finely decked with flowers, round which was wrote prayers to this divine lady, to reward my virtues : these religious beauties judging, that the services I had done them was of such a nature, that they knew of no acknowledgment worthy of my attention, except those that came immediately from above ; I most respectfully accepted of this reward, well knowing, that had I called the goodness of it in doubt, I should greatly sink in the opinion of the inhabitants, lose all my expectations for these good deeds hereafter, and endanger my safety in this lower world.

In another convent of religious ladies, where I attended in hopes of perfecting the temporal fight of many amongst them, I was shewn a lady, who had been 20 years a nun, thought proper a few days before to put on the habit, called that of the blessed, to augment the number of her prayers, and lower her diet ; by these things



we are to understand, instead of the habit of her order, she put on that of St. *Francis*, with a cord or rope about her waste, treble the number of her common prayers, and, for the sake of the spirit, greatly chastise the flesh, by half starving. On my asking the reason, I was told, that it was the custom of that convent, that after a lady had heard tender sayings, and corresponded with her admirers for years together through their grate, and perhaps undone their lovers, by receiving from them presents, when, from their age, being no longer capable of inspiring tenderness, they resolved to neglect all temporal things, and turn their thoughts towards those which are spiritual. And enquiring who this favorite man was, who had been the cause of this dreadful resolution, I found that he was an acquaintance of my own, and had ruined his family to preserve for years the love of this lady : a few days afterwards, visiting the same convent, I took a resolution, from an extraordinary curiosity of my own, and without any authority from my friend her former lover, to respectfully demand an interview ——

namely,

namely, to have a private audience with her through the grate, which, in these countries, are so contrived, that there is a little parlour on the one side of the grate, and another on the other side, both inclosed, the former for the visitor, the latter for the nun; when with her, thus in private, after a little general conversation, I asked her, if she knew such a gentleman, naming her former lover; she instantly replied, no more of this business, I have done with those follies, as you may see by my dress; on which, interrupting her, I respectfully said, I presume, lady, by that dress you seem to have repented; permit me, if I am not too free, to enquire how you have disposed of all those rich effects that I am told your noble admirer presented you from time to time, as arguments of his affection for you—— Disposed of them, says the lady, why I have given them to the lord, that is, in the stile of the convents, to the little figures of *St. Joseph* and *St. Ann*, and above all, to a little *Jesus*; on which I fixed my eyes upon her, and said, lady, if I did not fear to offend you, I could  
give

give you advice, that might greatly help in procuring peace to your mind, and give you better hopes of future happiness; your meaning, Sir, says she; to which I answered, make restitution, give back to the family all that your beauties have engaged your admirer to give you, by this you'll save the family from destruction, a family that you alone have undone; then your repentance may indeed be valued, otherwise I tremble for you. You tremble for me, Sir, says she, you frighten me, I am taught other things, what I give to the lord will certainly be acceptable; lady, says I, but the property should be your own, and this is not the case; for you took these things from a man who had lost his reason, you knew he had lost his reason, when you accepted them, therefore he had no will of his own, and it was not he, but you, that robbed the family—You startle me, Sir, says she, this is going too far; not, says I, lady, if my advice is accepted, if otherwise, I have done wrong, and beg to be excused; perhaps 'twas my judging you so well worthy the care of heaven, that  
 caused



caused me to be thus zealous, and thus with much gravity on both sides (after the usual compliments) we parted—No sooner left the convent, but I began to fear danger, provided this lady should tell my conversation to her spiritual sisters, for which I had so much reason, that had I not had a female friend in the same convent, who communicated to me the next morning my danger, it is possible I should not now be in a state to relate this adventure.

I shall make no other remarks on what I have been relating; than that the well known axiom that things prohibited are most desired, is in no case so evident as amongst nuns, for the difficulty of committing any capital folly is here easily seen, and the natural desire of committing them, keep their brain continually on the rack. They are always inventing new schemes for their purpose, which exercises both their wit and judgment to the highest degree. Their blood is constantly kept warm, their hearts agitated, and their heads always busy to procure what they cannot easily procure; and thus it is, that in the language

guage of the tender lover, in wit, vivacity, sublimity of thought, intriguing, in writing and conversing on these subjects, they infinitely exceed all the ladies under the sun—As no man ever had equal opportunities with myself to be acquainted with these truths, I believe my judgment in this will be preferred, I own I have corresponded with numbers of them in every corner of *Europe*; and there was a time, that I was particularly known by my letters to the most celebrated ladies of the age for genius, not in one, but in many nations, and declare, that I have received from them innumerable writings, dressed in the most elegant stile, filled with inventions the most admirable, and thoughts the most delicate and best chosen that I have any where met with, and what deserved to be esteemed from all others, written by any but by these religious beauties — If am asked the reasons for this extraordinary ability amongst nuns in general, I answer, that amongst the seculars there is a possibility of passing the crisis of tenderness, and these hopes are never lost till they have passed it; and when passed,

passed, reason assumes much of its former feat, and the passion is less violent, if not greatly humbled ; but with nuns this is not the case, for they have little to comfort them but a wild expectation. 'Tis rarely they pass this crisis, and the desire of passing it is the undoubted cause of all these wondrous effects. I would here be understood of nuns, who can't be said to have any vocation, which are by much the greatest number, being put in at their parents will ; if nine daughters, generally eight are thus designed ; and at twelve or thirteen they are called to profess with little more knowledge of their business than the catechism, then their veils are generally thrown from before their faces, and they are allowed from that instant to converse with male creatures at the grate, which before they were not allowed to see, much less to talk with ; and as it is the conversation of men that improves the genius of the fair, it follows, that by having thus a much greater freedom than what ladies can pretend to in a secular life, it is easy then to conceive why their genius is



is so greatly improved; whereas those nuns, who do not give up their liberty this way, but in an advanced age; some may be by vocation, others by offences received by their admirers, and both instructed, at least, in the theory of the good things of this life. I have observed them to be pretty much the same in their talking and writing on the delicate subjects, with those who are said to be ladies of the world.

I must not omit to add here, that there is a sort of cruelty of telling love tales to nuns, practised much amongst the great, because it deprives them of every comfort they might expect from their situation; which is to labour to forget all temporal enjoyments, and employ their thoughts on affairs of another life; whereas their attention is thus kept hovering about this globe, and they have more difficulty, perhaps, even in the hour of devotion, of carrying their thoughts to the other world, than any of the Sex.

I shall

I shall conclude these observations, by adding, for the great comfort of the beauties in our Country — that most of these nations, where these nuns are obliged so early to take the veil; the ladies have very little liberty, in truth, little more than a few hours in their whole lives; namely, the day they take the veil, or the day they marry, in both cases they are richly adorned till the ceremony of the church is over, when the one puts on the habit of the convent, the other a particular dress, generally black; seldom go abroad without their faces covered, rarely come into any company, and neither the one or the other are ever dressed again to advantage during life.

I shall now proceed to give a few remarkable relations, well adapted to the subject on which I have been talking, amongst many hundred that have come to my knowledge, equally instructive and entertaining; I once knew a set of nuns, who had received at their grate, for the first time, three or four *English* gentlemen,  
and

and being told that they were hereticks, they were advised by some of their weaker sisters, and perhaps by some of their political spiritual fathers, that on performing nine days penance, with proper prayers to a favourite saint, that the interest of that saint might be such, to procure such a blessing from the Lord for these young fellows, as to convert them to their true faith; all I know is, that these ladies did perform this singular religious duty, but I know not for what reason; I met these gentlemen afterwards in my travels, and could not discover that there was any change in their usual manner of living.

It was about the same time, that being caught in a deep snow, and my equipage could not go forward, I stopt at the convent of capuchin fryars, where I was informed I could have three days hospitality, I gladly accepted, with all my attendants, of this charity. The time being elapsed, and the bad weather continuing, I judged of the difficulty, or rather impossibility, of advancing, and therefore resolved, if possible, to keep my ground; but one of  
the



the fathers, who had no regard to my distresses, the fourth day in the morning, marched backward and forward before my chamber door; and said, with a loud voice, repeating every instant this sentence; after three days there is no hospitality; this for a time observing, if this maxim of yours in your country is good, we have another in our country every way as good; when we are well let us keep ourselves so. Thus far you see we both understand each other, therefore cease to give me this advice; when I find myself not well I shall go without it. I kept my word, I stayed till the weather changed, and continued my journey, well pleased with the reception I met with from the good fathers.

In a principality, where a great lord acted as vice-roy, which was to me indebted for the recovery of his sight, and being extremely attached to a favourite saint, made a vow, on his recovery to his sight, that he would remove a little Jesus he had in his chapel, which, though small, was grown old by time, and his robes

very defective. The day being fixed for the great jubile, his excellency, with his shade before his eyes, with his lady, myself, and a great number of persons of rank at table, and many hundred of his tenants, invited on this occasion; the dinner was scarce over, before the man, who made this little figure, gave notice of his being arrived, that it might be dressed and ready to receive the blessing proper for his having a seat in his chapel in place of the old one, and to have said over it the usual prayers on these occasions. His excellency, no sooner heard that the image was at the door, but demanded to see it before it was dressed; it being brought to him, he took it in one hand, and raising his shade with the other, spoke to this effect; good God! what a figure has this villain brought me; here is no proportion, the legs are not strait, the shoulders swelled, the left arm crooked, and the back risen. This no sooner said, but in a great fury cried out, send that rascal about his business, this image shall never be put in my chapel. The company all astonished at this news; the numberless visitors who came to the feast

feast run wildly gazing one on another, as if some dreadful danger was at hand; his lady frightened to death, with an humble and meek voice begged his patience, that it was of the highest concern, that this image should be dressed and blessed for this occasion, as the whole country was assembled; and that when this little figure was dressed, these defects would not be seen—Dressed madam, says he, and beginning again to shew his anger, when all promised obedience to his will by a respectful silence. His lady being drove almost to despair about this business, sent for me instantly into a private room, and begged to know, if I could not invent some stratagem to ease her of her pain; for heaven's sake, says she, give me now some powerful proofs of the greatness of your invention; on which I requested her, that she would please, instantly, to dress the image, and give me notice when done, (having cloaths ready prepared, as the height of the image was measured at eighteen inches, and in the mean time to send in her chaplain to me) and I would undertake to regulate the whole affair, so that the feast



should not be deferred, and even with his excellency's approbation.—I returned immediately after to the table, changed the subject, and endeavoured to divert his excellency with some of my adventures; having first spoken to the chaplain with direction, that the moment he saw the image dressed and held by the lady on the table, on the signal of turning my face towards him, on pretence of settling the bandage, he should give the blessing. What then, says the father? To which I answered, That the blessing being given, I would forfeit my life that his excellency would pay immediate obedience and be sensible of his error; news no sooner arrived of the little image being dressed and ready, but I ordered all to their offices, and to pursue my advice. Exactly on my turning to his excellency, the image was fixed on the table by his lady; the priest that moment gave the benediction; the words were no sooner delivered, but his excellency raised his head with a sort of wonder, bowed with a becoming devotion, beat his breast, and that moment the bell instantly rang. The procession began with  
great

great order, his excellency following the now little jesus, which was carried by the chaplain and the ladies; all the company and myself followed with the greatest solemnity, and the other was taken down. Whilst we were all on our knees, the new jesus was put in his place; we continued many hours at our devotion, and the whole concluded with the highest marks of joy, which was discovered in every face present.

Being consulted for the eldest son of the treasurer of a great prince, who had lost his sight in the same part of *Europe* where I have been relating of the last adventure; when I entered the room, I found my patient with his whole body covered with medals, numberless garters of holy nuns tied about his neck, reliques in his room that had been brought from a vast distance, at a very great expence, and all with a pious view of restoring, by some miracle, the sight of this afflicted person; but not succeeding, as it is plain, by my presence being desired, I insisted, before I would do any operation for him — that all

these things should be out of the room, for if I did any good I would have the reputation of it, and not permit these odd rivals to run away with my glory. I was absolutely refused, and looked upon as a man very extraordinary, even to pretend to do any service without being favoured by the immediate protection of some saint. After some days passing in these disputes, and the good patient all along exposed to the greatest danger, we settled preliminaries; and it was agreed that all these medals, garters, and reliques, should be removed, on condition, that I permitted the picture of a favourite saint, that he had invoked, to remain in the room; to which, at length, I was so good as to condescend. The patient being restored by my care and labour, I naturally expected to have the reputation as well as the profit; but alas, I was grievously disappointed; for no sooner was he in a state to go abroad, but he flew to the convent of the name of the saint, of whom he had the picture in the room; there, not only gave religious thanks, but presented to that saint, the recompence I most certainly



tainly had the best right to. However, they do not judge so in these countries; for they seem to put all the faculty together like a pack of cards, and say, it is not the cards that get the game, but the mover of the cards; and thus it is not by our judgment that these services are done, but by the intercession of the saints they invoke, and it is by their interest with the Lord, that our hands are guided and our judgment directed — Thus it is in all these nations, though we restore either life or sight to the patient, and give the strongest testimonies, in the cure of any disorder of the human body, of our singular abilities in our profession, being considered only as the instrument, and not the principal, in the execution of these deeds; we are only as such esteemed, and the best that we can hope for is, that they will say for us, that we are not in displeasure with heaven; or in their own phrase, *the Lord is not angry with us*; but if, on the contrary, we should miscarry, which all reasonable people will agree to be sometimes possible, then we are assured, the persons that are the most interested, will

look upon us with horror and contempt, and the common people will cry out, with one voice, that our bad success proved too clearly, that we had a compact with the devil, and all our hopes of salvation must depend on the Lord's having mercy on our poor souls.

Thus, I say, we plainly perceive how unhappy we are in these countries, however excellent our capacity, however just in our conduct, when we exercise any branch of physic. If we succeed, the reputation is given to others, not to us, and to those whom we dare not quarrel with, being no less than the saints above, whose aid we possibly one day may stand in need of; and should any man be daring enough to call their power of doing these services in question, instead of gaining the victory, he would sink in the opinion of the people, and by them, from that instant, be ranked amongst the sons of darkness.

How hard then is our fate in these nations, if we do good no merit is given us;  
if

if ill, 'tis believed that the saints above have judged us instruments unworthy, because they refused us their aid, and conclude from thence, that our infernal enemy had such a power over us, that all that we can hope from them is their kind prayers.

There are yet other nations through which I have passed, where my brethren are equally as unhappy, if not more so; for here they have no regard to saints, they have no belief in them, and consequently never call in their assistance; and what is yet more, they have no regard to the uncertainty of physic, they rely wholly on ourselves, and always judge of our merit by the event——If we do any thing in our profession, which, in their opinion, seems great, though in fact but a trifle, they will praise us even to an extravagancy — They will regard each one of us as the Esculapius of the age; and as they are great in their applauses, so are they in their rewards; but should we miscarry, though from no error in our judgment, or indeed any fault of ours, they  
don't



don't trouble themselves about the safety of our poor souls in the other world, but they consider our bad success as a cause for their revenge — They load us with the most heavy invectives, and expose our lives to the greatest dangers.

With regard to our own country in this particular, though, as I shall hereafter shew, speaking of tenderness and honour, that we incline no way to the extreme, but preserve a sort of medium between both; yet I think we favour a little too much the latter of these nations, with regard to our applauses for trifling services done in our profession, and our severe condemnation for trifling errors; for we have known many who have been raised to the highest rank in the practice of physic, by the accidental cure of some great person, when, in fact, what was done was hardly worthy of the least applause; and we have seen others, of the greatest merit in the profession, who have had every excellency to recommend them to the esteem of the public, by a little miscarriage, though no way culpable, they have been  
from

from that instant abused, and ever after neglected, to the great loss of the public and themselves.

With respect to that particular branch of physick, for the theory and practice of which I have been for so many years distinguished, no man has more reason to be acquainted with these truths than myself; for though, as I have elsewhere shewn, my education was the most regular, my practice the most extensive perhaps of any that ever lived before me; and my success in so many parts of the world, and with so many great princes and high personages, as appears in this work, by the best authority, as happy as all thinking men could expect in a branch of physick so extraordinary difficult; yet the people, without considering the uncertainty of the practice of physick in general, and reflecting on the impossibility of ever being successful, have given me no quarter; they have ever expected, that the event of my labours should always be happy; and what is yet more unjust, some have even kept in mind those instances where I did not succeed,

succeed, though transacted in the beginning of my life: thus they made no allowance for the singular delicacy of my profession, nor the amazing difference that ought to be made between my ability when I began the exercise of it, and after being above thirty years in the greatest practice of any in the age we live. The injury done the public by such cruel and unfair reports cannot but be great; because those who are afflicted with distempered eyes, as well amongst the great, as the common people, almost daily become the sacrifice; they apply to others, whose experience is but small, who are now in the exercise of their profession, and who want to learn at their expence. However advantageous these experiments may one day prove to the young practitioner, they are too often fatal to the patient. In other parts of physic, as I have already shewn, relief may be sometimes acquired by a judge, who have followed such rash pretenders; but here there is seldom any remedy, the first error made, all attempts are vain.

Thus



Thus we see how the public suffers, for want of rightly distinguishing between the man whose business it is, and who has made it the object of his study from his infancy, and he from a trifling present profit, without any regard to the heavy ruin he brings on others, dabble in a profession, which in equity he cannot be said to have a right to. His practice, this way being but small, his theory less, not from any error in him, but from the impossibility of being otherwise, from his time, being daily employed in other matters. Thus far with regard to the injury done the public by such unjustifiable deeds. The injury they do to me is immense, for they deprive me of the pleasure of doing good to thousands, and perhaps to ten thousands, by procuring for them, by my hands, the greatest of all human blessings.

Much I could say on this most affecting subject, but through fear it should be judged in me impudent to speak here of an affair, however interesting to the well  
being

being of others, that so nearly concerns my own happiness; I must refer my readers to my address to the public, in the introduction to the first Volume of this work, where I have given my thoughts more largely on this important subject; and shall now return to my adventures amongst nuns and friars, and speak of other religious matters.

Being in a convent of capuchin friars, in the course of my travels, I saw in one of their apartments a great variety of pictures, representing the different punishments for criminals in the lower regions; in the one, some of the attendants on the devil was described plucking out the eyes; in another, amusing a sinner with hot pincers; a third, pouring boiling hot pease on the bosom; the fourth, forcing melted lead into the stomach, with many others of the like—On seeing these pictures, I told the father that this was a sight not very disagreeable to me, because they seemed to assure me, that there were heads in the other world, which before I did not know, and as these heads in all probability

lity would have eyes——If this was the case in the lower regions, it might also be the same in the upper; and thus whatsoever might be my fate in the other world, whether rewarded for my virtues, or punished for want of them, I might still have something to do—I know not, Sir, says the reverend father, whether you incline to be witty on beholding these pictures, but on this you may depend, that we shall certainly have hereafter, in the upper and lower world, both heads and eyes, as at present; and here follows a demonstration. On which he instantly called down a reverend father of that convent, who assured me, that he himself had been in the lower world, and a witness of all these transactions: on which I replied, that he was the first I ever saw from that country, and that I should be well pleased to know how he got thither, and how he got back——Being all seated, he related to me the whole business.

Sir, said he, about two years ago I was taken ill in this convent, and, by a special grace from the Lord, my soul was  
taken



taken out of my body, and my body remained without a soul for at least three days, according to the best calculation I was able to make in my then present situation; when this soul of mine had took its flight, it went immediately down, I know not for what reason, to the gates of the infernal dominions, and meeting there with no opposition, it found its way into the court, where the prince of darkness was trying causes, surrounded by numbers of his diabolical counsellors. Now, Sir, said he, give attention! this soul of mine, I cannot say by what power, got behind the chair of this great seind— This head of iniquity—I heard this dreadful commander condemn sinners for various crimes to the very punishments you there see represented; and what is more, added he, I was myself a witness when they submitted to the torments their dark-master had inflicted upon them, and all exactly as I have represented them in these pictures—The sessions being over, the sinners punished, as I have said, and the infernal governor and all his attendants retired into their several apartments. This  
soul

soul of mine got out of this dismal place; no doubt, by the same way it got in, and found its way not only again to this world, but to the very room where it had left my body, and by some hidden cause it re-entered my body; and now, Sir, said he, you behold us again united——Thus being again amongst the living, I thought it my duty to cause these wonderful things to be represented as you see: pointing to the pictures: that all sinners who shall fix their eyes upon them may take warning, repent of their crimes, and remember what may hereafter be their fate, should they not repent. On which, without discovering the least astonishment at what this reverend father told me, I most humbly asked, if he had any witnesses——Witnesses, said he! in the greatest warmth, you amaze me; would any but an *Englishman* have talked to me of witnesses in affairs of this kind. Thus silenced, I most respectfully kissed his robes, as an argument of my respect, though not my belief, made a bow and retired.

I must here give another relation as singular as the preceding, and what can't fail of being most entertaining to my intelligent readers. I was in the country where the preceding affair happened, at a new play, called the Devil turned a Preacher, or the Infant half Baptized; a title so singularly extravagant, drew a vast concourse of people, and here follows a most faithful relation. A capuchin friar appeared in the first act, who, as we were told, having a compact with the devil, committed the greatest enormities, murders, rapes, villainies of all kinds—In the second act we were informed, that notwithstanding they had read the exorcism of the church, they could not force this infernal feind to quit this wretched man. In the third act, he, or rather the devil in him, continued his abominations. And in the fourth act, we were assured, that all things were ready for his passing a third time through the ceremony of exorcism, which, if failed, he would have been declared so certainly chained to the devil, that no power could possibly separate him,  
and



and therefore must be given up as lost for ever—The beginning of the fifth act; when all the relations of this grievous sinner were assembled on the stage, each one complaining how horrid it was to find one of their own relations, and of their own make and shape, so cruelly attacked to satan; that all arts to free him from this cursed companion had proved of no effect: a good old woman appeared before us, and with seeming extacy said, that she believed she knew the reason why the devil was so strong in this poor capuchin; and being asked ——— she declared, with tears in her eyes, and with all the appearances of sorrow, that she was the midwife of the mother of this sinful creature; and fearing his death, when on the road to be born, she christened him in the name of the father and the son, but in her confusion she omitted the third person of the blessed union; and it was from thence, we may perceive, that this play was named half-baptized. The company present rejoiced at this news, and unanimously agreed, that this was the undoubted reason, why all their endea-

vours to force the devil from this unhappy man had proved useless. Soon after we had news brought us, that the holy ceremony had been read to him in all its form. In a little time he appeared, and discovered every symptom of a repenting sinner; and when in the crisis of his spiritual transport, the back scene opened, and there descended a cloud of angels, who received this new convert with all marks of joy, and he was carried with them back into the clouds. This finished with a most excellent dance, occasioned, as we were told, by this happy event; and the people present seemed to be transported, that so capital a criminal was reclaimed, and saved from total perdition.

Notwithstanding these facts may not seem pleasing to the multitude, I relate them with the most laudable view, because my intention is to shew the strange effects of education; for all these people take them from their prejudices, which are impressed on their minds in the most early days; — are all of as fine understanding, as just morals, and as excellent

lent in their principles as any amongst us. And that I may not discover the least want of prudence in speaking of these important subjects, in writing my adventures, I hold every man, who presumes to oppose the religion of the country where-soever he is, as highly culpable, because all these opinions have a wise and admirable tendency; they engage us to be just in our dealings, to do our duty to God and to man, give peace to our minds, and consequently whosoever takes that from us, no matter for the name, which procures to us so many blessings, is an enemy to the state, to society and themselves, and ought to be regarded with horror and detestation.

These considerations lead me to a remarkable story, of which I am well acquainted, between a Deist and a great Prince; when the former was near his last moments, and who had ever wrote and spoke against all religious people; something so troubled his mind, as to engage him to send for two or three of the most eminent fathers from a neighbouring con-



vent, which his prince being informed of, with the greatest surprize, was pleased to pay him a personal visit, as being a favorite, and lodged in his palace : on entering his apartment, and being well acquainted with his principles, on affairs of faith ; spoke to him to this effect — What's the meaning of these black gentry — Prithee, dear friend, keep thy reason as long as thou canst—Do not discover, at such a time as this, thy want of judgment — The poor dying man, on seeing his prince, discovered the greatest astonishment, and raising slowly his head, turned it towards his sovereign, and spoke to this effect—Mercy on me, my prince ! I did not expect from you, this honour—I am myself again——Your presence hath brought me to myself. Then turning his heavy eyes towards the father, said—Reverend fathers, you may go to your convent, and leave me with my prince — That instant he laid his head on the pillow, and turning his eyes towards his master, with looks filled with horror and confusion ; said, with a low dismal voice—

What's

What's to be done? but before he could be answered—he expired.

I will not venture to make my remarks on this singular adventure, but will leave it to those gentlemen whose province it is; I shall only say, this and many others of the like, that I am well acquainted with, plainly shew, that these mighty boasters of their philosophical reasonings, lose all their courage in their latest moments, and perhaps the reason, is not difficult to conceive; for the hopes of the one gives comfort, and the want of hopes of the other, must necessarily deprive them of it; and consequently, that man alone is wise who endeavours to strengthen his hopes; and the other is of all the most to be lamented, who knows not this greatest of all human blessings.

This last adventure reminds me of a most extraordinary instance of this kind, the greatest and most worthy of notice that ever yet came to my knowledge; and, at the same time, discovers the amazing power of the teachers I have just

mentioned of the new religion amongst us—I knew a gentleman of excellent abilities, bred in *Oxford*, and perfected his studies with the highest reputation, who some years since was one of the most remarkable deists perhaps this age has produced, imitated in all the hero in the above relation, spoke freely on religious affairs, and seemed inclined to think that all ended with the matter; a thousand disputes I have held with him on this subject, and found him ever in his unprofitable belief. Of late, and what is most astonishing! even in the time of health, he visited these new preachers, perhaps with no other view, at first, but to divert himself at their folly; but on repeating his visits, something one day affected his heart, as if by inspiration, and he is now become as extravagant in his excess of devotion, as he formerly was in the want of it; and discovers in this a sort of passion, like what we find amongst lovers, where, when they love to excess, they turn to the other extreme; in like manner this good friend of mine, in time past, was extremely deficient in faith, and is now turned to the other



other extreme, and has so much of it, that his reason can be scarcely said to hold its empire.

But to return to the force of the prejudice of education in matters of faith, I cannot end this subject without giving the following relation. I once had with me in my travels, a gentleman bred to the religion of our country; it being in the time of *Lent*, and in a catholic country, where there were the strictest observers of the law, this young fellow; having no great stomach for fish, determined to have a fowl roasted at all events; I told him the danger of such a dreadful design in that country; he gave no attention to my advice, but, by force of money, bribed a poor soldier to steal a chicken, and to roast it secretly in his cabin. This companion of mine was so indiscreet, instead of dining in the cabin, brought it home, ready dressed, under his cloak, to my lodgings; the pious landlady smelling flesh, cried out with great horror!—and told the gentleman, in abusive terms, that he had certainly meat with him, and from  
her

her fright appeared to be fainting away. The house thus alarmed, my thoughtless friend determining to eat his fowl, took his sword in the right hand, his fowl in the left, and began to demolish it in form, crying out, that he would kill the first man that would oppose him; finding soon after his life in danger, by the prodigious concourse of persons who assembled from all corners, on this great occasion; with some difficulty escaped the back door, and lay concealed in town till an opportunity offered the next morning to convey him out of the country, to avoid the fury of the people.

I knew, in the same country, a gentleman of great merit bred to the same prejudices; who, to my knowledge, was charged with capital crimes, not with one, but a pair of religious beauties, I mean the ladies we name *nuns* ——— who on seeing a roasted fowl on the table of a *Friday*, became pale, and discovered the greatest disorder of mind. I seeing this, said to him, I perceive, Sir, the cause of your complaint is this unwelcome visit  
of

of the roasted fowl; your judgment is right Sir, said he; on which I replied, this, Sir, is amazing, that you should be so affected at the appearance of flesh on the table, when you are now under the censure of the holy office, for an affair of gallantry, no less terrible than with a pair of religious sisters; on which he interrupting me said, that business was the effect of a natural passion, and are mixed with the rest of the venal offences; but to eat meat on a *Friday*, is against the express command of the Lord; the former, with all our reasoning, even the wisest amongst us sometimes cannot avoid; but the latter, by even the weakest amongst men, may be avoided—The one we can easily run from, but the other is not always in our power.

This little adventure reminds me of the force of prejudice, that even exceeds what I ever met with. A young gentleman who travelled with me some years since, who was so strong a favourer of the system of Lutherism, and had so well imbibed, from his infancy, all his doctrines, that the very idea of any other religion was to him  
terrible,



terrible, though arrived to his eighteenth year. I asked him if he had ever seen a *Roman catholic*, or ever was present at any of the ceremonies of that church? He told me he had seen a catholic pass in the streets, but he had such a bad opinion of them, that he did not desire the acquaintance with any of those people; and as to the idle ceremonies of their church, he had not the least knowledge of them, but what he had been told by his friends; which to him seemed vastly ridiculous. On which I interrupted him, replied, that this was the effect of his bad education, for had you seen, as I have done, the world, says I, you would have been convinced, as I am, that both opinions are right, both theirs and our own; or if you please, which is pretty much the same thing, they are not in the wrong, neither are we. Good God! says my young friend, you startle me! to which I replied, this is a subject not proper to be talked of at present; for should I defend their cause, I might so weaken your opinion of your own, as to injure that faith you have received from your mother, and thus you would

would be in doubt on which side to turn; for there is nothing so dangerous as to shake a young faith; therefore we will defer this business till you are five and twenty, and if you will take care in that time not to quit your own country, nor trouble yourself about any religion but your own, I will answer for it, that as your bones will then be well knitted, that it will not be possible to shake your faith, even with the strongest reasoning in favour of any other. And should we then meet, I will venture to open my heart to you on the subject of any religion you are inclined to be informed of. In the mean time I will take you with me to-morrow, and you shall be present ——— at the ceremony of mass, ——— but take care when there, to do as every body else does; that is, when they kneel do you kneel, when they bow their heads to the earth, or raise their eyes to heaven, do you most carefully do the same; when they make the sign of the cross, and lay their right hand to their breast, do you imitate them to the best of your power. On promising obedience, next morning I took him with me  
to

to the mass; on entering the chapel a few minutes before the host was consecrated; and observing the various motions of the body, and the right hand of the priest, he stood like one amazed, not being in his power to conceive the meaning of all these appearances. The people being all on their knees, and I amongst the rest, I took him by the coat, and discovered my displeasure at his not imitating the rest as he had promised: I observed that he was so affected with what he saw, that his reason was absent, and that he knew not what he did, insomuch, that notwithstanding all the signs I made him during the time of the ceremony, I could not once get him to fall on his knees, but continued his astonishment to the last. This pious and biggoted Lutheran, took great notice of all that was done, but nothing could he comprehend; but on my telling him, just after the ceremony, how much I blamed his conduct, especially at his not falling on his knees, when he saw those little wafers taken out of the box, by the father; because, says I, all the wafers in that box were changed; and they were no longer



longer to be considered by the faithful what they were before ; being, in consequence of that benediction spoken by the mouth of the priest, become spiritual food, and a sacrifice to our well being hereafter : indeed, says the young man ! I can conceive nothing ; on which, requiring he would leave the church, and come with me, he begged that I would leave him, for he would see every body out of church, on which I parted, requesting he would follow me to such a coffee-house.

This thoughtless young fellow having observed the box of wafers put into a little cupboard as usual, by the hand of the priest, and taking notice that the door was shut, and the key in, but not lockt, his curiosity was so extravagant to see what these wafers were composed of, that, joined to a set of words from the priest, and certain attitudes of his body, had occasioned such devotion amongst the people ; the sexton cleaning the chapel, he watched his opportunity to get near this little cupboard, opened the door, stole one of these wafers out of the box, shut the  
box

box up again, the door to, and retired out of church, like a thief; he ran to me at the coffee-house, and told me his extraordinary exploit, and expressed uncommon joy at what he possessed; I blamed him exceedingly for this unlawful act, and so much frightened him, on telling him the danger he was in, that he escaped from the town in the greatest hurry; and swore to me, on his departure, that he never more would expose himself to the pain of seeing things, that, in his opinion, was so much against common sense.

I relate this adventure not with a view of making the least disrespectful remarks on the ceremonies observed by any sect of people whatsoever, being too well acquainted with the wise purposes for which they are all calculated; and notwithstanding, the dress of each church is considered by the people as an essential, all thinking people must know, that they are only imagined to command a respect proper on these occasions. But to shew to what extravagant height prejudice may be carried, by people who know nothing

thing of the world ——— I remember to have heard it some where said, and spoken by a man of wit, who learned, when an infant, our own doctrine, and was told no more of any others, but what should strengthen him in his own faith, and make him regard the rest as unworthy his notice — On being at the ceremony of mass, just after the wafer was changed by the well known Latin line, from the mouth of the priest, was told, that that was now the Lord himself, that the priest held in the cup ; on which he instantly replied, looking full at the hands of the priest, Sir, said he, *I would believe it, but the thing itself bids me not.*

I shall finish my remarks on this important matter by observing, that the ceremony of every religion has its beauties ; that they are all indispensibly necessary for the happiness of man, and that (as has been said by a great author, are only different roads to the same port.) For me, I consider it as a blessing, that the prejudice in these matters are stronger than common sense ; for if we reason, we must certainly know, that a-



mongst the millions of people, of a different sect from our own, there should not be found one of equal capacity and virtue with ourselves, but they should be all in the wrong, and we only in the right. Besides, the consequence of our reasoning on these matters would be, that we should always be unsteady in our faith; for should the second have more wit than the first, we should discover that the first had deceived us; and should the third have more wit than both the others, and discover greater strength of argument in favour of his cause, we should again change; and thus we might proceed so as never to be fixt; though on our being so depends so much our future happiness— This leads me to shew the danger of being too early acquainted with the opinions of others, in matters of faith. This alone has been the occasion of many infidels, to the destruction of their own peace, and the ruin of that of their acquaintance; and, indeed, proves unhappy for those who quit their own country too early, before, by age, they are fixed in their prejudice, so that nothing can change them; and

and is a powerful argument against travelling. For though none can deny, that every knowledge of men and things we acquire by travelling, *this alone excepted*; yet, by excepting this alone, we often pay too dear for all the other advantages, unless it is when a man begins his travels in an advanced age, which is very rarely the case, for family affairs engage him to reside in one place; and consequently only young fellows do go abroad, and 'tis they, and they alone, who are exposed to this danger. To shew this to a demonstration; I'll suppose a boy of about fifteen, of an admirable genius, and excellent abilities, passed through all his studies as became his age, and bred up to the religion of our country: this boy, from his infancy, is taught by his wise preceptors, that there are a set of strange people over the water, called *Papists*; that their ceremony is idle, and their faith in many particulars unworthy of imitation. This boy, with these ideas, his brain filled with faith, not of an age to exercise his reason, when he comes abroad he begins first to learn *French*, and sees, in-

deed, some ceremonies of the church that he can't understand ; but as he improves in the language, he discovers that every virtue, and all that's excellent and just is as well observed in that country, as with us ; which no sooner perceiving, but he necessarily concludes, that what his mamma had told him was not true. For that these are not strange and wild people, but amiable in their manners, and as just in their morals as any nation under the sun ; by degrees this youth gets into good company, which strengthens his good opinion of these people, and must necessarily lessen that of those in his own country. We'll suppose this young man continues to be in the best company in *France* till the age of thirty, and then ask him his opinion about matters of faith ; will any man in his senses pretend to say, that this man is fixt in any faith, who, from the age of fifteen to thirty, the time of life he could reason, was, from his reason, continually quarrelling with that faith he had acquired in his infancy ; and can we presume to say, that his faith, the first fifteen years, was strong enough to oppose  
his



his reason in the last; and if we to this agree, must not we conclude, that on bringing this young fellow back to his native land, thus instructed, that he would ever continue unfixed in his faith to the end of his life. I could carry this reflection a great deal farther, and carry this young fellow through all the nations in *Europe*, seeing always the best company from the age of thirty, to that of sixty, and then bring him back to our dear country. I believe I should have no difficulty to prove, that the faith he began almost with his milk, and gathered to the age of fifteen, would be so far from being increased by these travels, that little of it will remain in his memory. But through fear I should be told, that I have already said as much as becomes me on an affair of so delicate a nature, my design not being to lessen, but to increase the faith of man, by pointing the only way to possess it in a degree that may be necessary to our well-being, as well here, as hereafter; having on this said what cannot be displeasing to any, I shall proceed to relate one or two more of my adventures proper to the subject, and

agreeable to my promise change my argument.

Mentioning some few relations of the spiritual fathers and sisters, and the power of talking tender things to the latter, and the dreadful consequences often attending them; I must not omit, that I once knew one sister so extraordinary jealous of another, from having passed an hour or two with her lover through the grate, that in coming from her little parlour into the convent, she lanced a dagger in her breast, and I left her in a dying way, near ready to leave her temporal enjoyments for the spiritual, which ought to have been the object for which she took the veil. And in another convent, in the same country, amongst numberless letters that I had received from one of the most ingenious, wrote in the most delicate stile, painting her thoughts in terms admirably chosen, and in a language proper to inspire the most tender ideas; amongst innumerable excellent flights was the following —  
 Dear Chevalier, says she, thou knowest  
 (always thou-ing it on subjects of tenderness)

ness) that our abbess has discovered our correspondence — Be not uneasy, she can only keep our persons asunder, she has no will over our minds — Take my advice, thou best beloved! shake off the heretical notions of thy country, join with me in prayer, go with me amongst the blessed, — resolve to quit with me this noisy world — If thou wilt agree to this, I'll give thee my word that I'll meet thee at the feet of the virgin mother in heaven, and there I'll stay with thee for a thousand and a thousand ages, and then we shall be happy together. We shall laugh at the follies of those who now torment us, and despise their malice. Then let the *abbess* do her worst, she shall not interrupt our joys. I die with impatience for thy resolution, for I live but in thee, and 'tis to be with thee amongst the angels above — that I wish to die.

I shall make no other remarks on this business, than that, as I have not heard for some time from this beauteous lady, I know not whether she is gone before me,



or whether she has yet the patience to wait for my departure.

Amongst innumerable singular adventures amongst nuns, of which I could write many volumes, I must relate a very remarkable affair that happened when I attended a lady in the convent. A little mad nobleman took it in his head to hazard all, to approach the person of his favourite Nun, and with this view was so indiscreet as to put in practice, with the knowledge of his favourite, the following stratagem. He persuaded the lady to pretend to be very sick, and to keep her bed, and, by force of money, prevailed on her doctor to recommend to her, bathing in warm water. A boat was immediately sent, as pretended from a friend of her's from the capital, which was at some considerable distance; this friend filled this boat with several sorts of fruit, for the reasons which will hereafter appear. The lover had caused this boat to be made on purpose, and in the bottom of which was himself concealed, with various little holes in the sides, for the passage of air, the upper  
part

part filled as above-mentioned, least the weight of it might give suspicion to those who brought it into the convent. On arriving at the door, with a letter for the distressed lady, the *Abbeſs* was called, according to custom, to examine with her long staff, like that which we see pictured in the hands of high priests; the sisters, by her commands, raising the fruit with their hands, the lady *abbeſs* conducted the staff till she touched the wood at the bottom; when she said all was very well, and gave leave for the boat to be carried to the young sick lady's room; which, when there, her confidant, which we must always suppose another sister who attended her, on receiving this boat and presents, locked the door, and began to unpack, which when empty, a key was given her by the sick lady, which she had previously received, in a letter from her noble admirer; her confidant unlocked a little trap door below, and out came the lover. Thus far all was a secret; but alas, how unstable, in such places, are all human enjoyments; for before the evening was well over, the lover found he had an appetite,

tite, and sent the confidant into the kitchen, who begged that a chicken might be boiled for the sick lady; which being prepared, this confidant took into the lady's room, together with a bottle of wine, shut the door of the inside, and stood guard whilst the lover and lady were at supper. Some of the sister nuns hearing, that both wine and chicken were sent into the sick lady's room, expressed their surprize; and the least shadow of tenderness to any one lady in the convent, I have ever observed to create a strange jealousy in all the rest; some will tell you, because they are not equally happy; but I will not hazard to meddle with the reason, but proceed to observe, that this observation about the chicken and the wine, was carried to the *abbess*; and it was suspected, amongst a council of sisters, that there must be some male creature in the room with the sick lady; with this view, to discover this great secret, the good old governess came to the chamber-door of the sick lady, and knocked with some fury about one in the morning. The noble thoughtless lover, who, perhaps, was asleep,  
and



and did not wish to be disturbed, hurried on some part of his cloaths, and the confidant, who was supposed to have been watching the sick lady, crammed him in, and locked him in his little wooden cupboard; and having artfully concealed the rest of his robes, pretended to be fast asleep all the time she was employed in this business. The abbess coming in, looked upon the bed, and round her, and seeing nothing but the sick lady and her attendant, immediately embraced this supposed sick lady with great tenderness, made some pretence for disturbing her, went back into her convent, and called the sisters before her who told this idle tale, and threatened them with extraordinary punishment for thus abusing her. The night passed, and this imprudent young fellow did not consider that it was time for him to make his escape, which he had no other way to do but by the boat, under pretence that the lady's disorder was so changed, that she would not be bathed; but he sent his confidant into the kitchen for something for breakfast; for however great he was in his love, he found, that eating  
was

was necessary to preserve it, and not only proved the general axiom, that love was best after dinner. But this young man was glad to eat after love. This circumstance increased the suspicion; the disgraced sisters were rejoiced to find the truth of what they told the *abbess*, and the latter went to the door of the sick lady, which they were obliged to open by her authority, and there she saw this most affectionate lover, happy with the lady at breakfast. After expressing, as we may suppose, the horror of his crime, she desired he would be secret for the honour of the convent, and she would let him out that evening in as private a manner as possible. The time being arrived, and the lover escaped, the *abbess* called together a meeting of the sisters, according to custom, on such occasions; and as she found the secret was so well conveyed from one to the other, that the whole community had got knowledge of it, she pronounced to all her children, a certain excommunication against any one who should publish this affair abroad.

What

What remained now was the young lady's punishment; which (as I was told) was generally twenty days bread and water, and a treble number of prayers. — The lover knowing this, was, in gratitude, obliged to employ the best care to secure his favourite nun from this punishment; accordingly the first step he took, was to find out the father confessor of that convent; when with him, he spoke to him to this effect—That, by an extravagant and unguarded passion, he had exposed himself and a beauteous young lady to the greatest danger; that, as he was the spiritual father of that convent, and all his proper infants, it was hoped he would consider her as such, and hear how much this injured lady deserved his protection; adding that he alone was guilty, and she was innocent, for he had betrayed her: that he came to throw himself at his feet to beg pardon of heaven; and to give proofs of his good intentions, prayed that he would accept of a purse of gold which he had in his hand; and employ the money to bring poor souls out of purgatory, and  
such



such an act might make some retaliation for his great offence. The father looked on him with pity, took the money, promised to employ it agreeable to his intention, heard his confession, and gave him absolution. This business over, now father, says he, I expect, as you see the state of my heart, that you will instantly use your good offices, to prevent this good young lady, that I have injured, from passing twenty days on bread and water; you can do all with the *abbess*, give me this satisfaction for the comfort of my poor soul; to which the father answered, I see your repentance is sincere, and you are so charitable withall, that I can refuse you nothing: on this the father went to the *abbess*, told her what had passed, convinced her of the joy he had to find a sinner of this kind at length come to repent, of which this gentleman had given the strongest proofs, and begged that this nun might be instantly removed to another convent of the same order, where her own sisters should suppose she went thro' the discipline of prayers, bread and water, and this for the good example of the

the convent. This pretty victim was immediately removed into another convent of the same order, where, by the admirable artifice of her lover, she was freed from all punishment, and received all the comforts of life, with the rest of the ladies of that order. She returned, at the expiration of her time, to her convent, in all appearance, the same as before she received this extravagant visit of her lover, and it is possible there remained nothing to compleat her happiness, in her then present thoughts, but to have it in her power to see him again, with less danger to her and himself.

I was called for by a lady——of great quality in another convent, who but a few months before had ~~had~~ taken the veil, according to custom, by the severe commands of her parents, and who, so little inclined to the spiritual life, that she brought on a very painful defect of sight, from the grief she felt at her situation. A young fellow in *Italy*, who had passed through a certain ceremony for the improvement of his voice, begged that I  
would

would introduce him into that convent, for as he never had seen the inside of a female nunnery, it would give him great joy; I told him that I could oblige him, as I had many others in various parts of the world, but it must be on condition that he would dress in a manner that would become a pupil of mine, and behave himself accordingly. for as such only I could introduce him. This being agreed to, I introduce this new pupil of mine into the convent; this same evening, the ladies observing that my pupil spoke with the voice of a woman, discovered some surprise, and one of the wisest amongst them, a little advanced in years, and in consequence had doubled the number of her prayers, and had forgot, a little more than the rest, the follies of this world, took me into a corner, and with great gravity spoke to me to this effect; Sir, says she, it is amazing how you dare venture to bring into this holy convent, a loose woman, you will certainly give great offence to the abbess when she comes to know it; on which I, interrupting her, said, most reverend mother you are mistaken,



taken, that is a young pupil of mine, whose voice is not yet come to its maturity; don't tell me Sir, said she, it is a girl; finding myself in such a situation, that might be attended with very bad consequences, I instantly resolved to chuse of the two evils the least, and judged it would be more prudent for me to agree that this was a girl, than that I would have hazarded to bring a man into the convent, unless a pupil of my own; on which I excused myself to this effect. Most reverend mother, be not displeased, I confess my folly (every man has his folly) in bringing this young lady into the convent, but be assured she is not a loose girl, but a lady of honour, being desirous of seeing the inside of a convent, to learn something of your ways of life, it is possible, with a religious view of taking herself the veil. Putting on mens cloaths, I own to you was wrong; but that was not my fault, I am only to blame for introducing her in this feigned character; if you get her amongst you as a sister, you will have it in your power, now and then, to remind her of this odd enterprize,

which, by the extravagance of it, may be a step to a useful repentance: for these reasons let us take no further notice of this business, let us keep the rest of your sister nuns in darkness about it; on my return to my dear patient to-morrow I will speak to you more freely, perhaps I may gather, by that time, the motive she had to engage me to bring her here. This granted, I and the pupil left the convent without farther mischief; but I found next morning, by the treachery of one of my servants, that this great secret was discovered to one of the nuns that opened the door of the convent; and on my next visit I had no other relief, but to make an ample confession of my sin; and by promising to repent, and do so no more, the whole body was at length so charitable, as to grant me all the absolution in their power; from well remembering, that my presence there was so essential, that nothing less than the sight of one of the religious sisters depended upon it.

To this singular adventure I must add, that I have often this way obliged some  
of

of the greatest personages in *Europe*; and had I been inclined to encourage the follies, or otherwise the vices, so often desirable between seculars and nuns, never man ever had equal opportunity; because, being wanted in my profession, in almost every female convent as I past, it was always in my power to introduce two or three young fellows, under the appearances of pupils, students, or assistants — I say, had I been so inclined to encourage vices of this nature, it was easy for me to engage any favourite nun to pretend to be taken ill in bed, with pains in her eyes, and to call for my assistance; and on visiting her, with my pupils, in this situation, under pretence of procuring relief for her sight, many enormities might have been transacted; but I have the satisfaction to know, that notwithstanding the numberless great temptations that I have had to put such things in practice, I have nothing of this kind on my conscience.

I must not here omit, how much I was once in danger by carrying a young libertine, whose conduct I thought I could de-



pend on, into the convent, as one of my students. This young mad fellow, who went with me into a nun's room as an assistant, of a sudden disappeared; I called out, and sent every where for my young pupil, but no news could I get; after sometime, one of the old sisters came into the room where I was, in a great fury; What a miserable fellow have you brought into this convent——What's the matter, said I, most reverend mother——Why, that crazy young man, says she, is running after the nuns in the garden; and I saw him, out of the window, kissing one of them; oh! most dreadful, said I, where is this wretch?——Where is he, says this devout lady, he is yet in the garden with them all; but I have told our mother abbess, they are after him. Interrupting the good lady; I added, that I always took him to be a modest young man, but flesh is frail; dear mother, the temptation might be too great for his understanding; perhaps on this account he is more worthy of pity than blame: pity, replied the old lady, and that instant the criminal was conducted to me,

me, guarded by two or three of the oldest sisters, and followed by numbers of the beauties. On his being before me, I asked him, with great gravity and appearance of anger, what he had done? done, Sir, said he, I went only out of curiosity to see the garden, and such a number of these beauteous ladies all gathered round me, that I was attacked on every side, that I thought of nothing but dying—Dying, what meanest thou, said I; I thought of giving up life, replied he, from the excessive joy on gazing on so much beauty. Upon which I instantly addressed myself to the ladies; this compliment of my young man, though very extravagant, deserves rather your prayers than your anger. For you see he is not himself, that he had his senses before he came here: I have ever observed, that he has lost his reason now, you all perceive, and you have all heard, that he attributes the cause to your charms. The elderly nuns, at this odd defence, could not help forgetting their anger; the young beauties, who had ever been pleased since the beginning of this adventure, were now more

pleased than ever ; I joined in the chorus, and endeavoured to turn the whole into a scene of mirth : soon after I and my pupil, recovering the necessary grave appearances, most humbly took our leave (after, as may be supposed, that the business of my profession was over.) On my visit next day, there was one universal cry to see my pupil, that they might discover whether his reason was or was not restored. I assured the ladies, that I left him at home in a painful state of repentance ; and that he desired me on coming, to intreat their prayers for his perfect recovery : however, I resolved not to venture him, or any other of my students any more into that convent, and was ever after more cautious what gentleman I obliged on these occasions.

I must not omit here another very remarkable instance of the injury done to the gentlemen of our profession, in the country I just now mentioned, as well to their fortunes as reputations, by that extraordinary belief amongst the people of all ranks——namely, that we can do no good ourselves, with regard to the restoration



ration of health, but all is done by the intercession of saints, and we are only the instruments employed by them for such services.

I was a few years since, on my travels, called to a gentleman of great quality, and very much advanced in years, who, though he had the fourth generation living in his family, his son upwards of seventy, and the grandson of his son, near of age, and himself laboured almost under every infirmity; took it into his head to marry a child of seventeen; and amongst innumerable others of his complaints, he was deprived of sight. Being restored by my hands, and from a man of his immense fortune, I naturally expected a very great reward; and the more so, as I had enabled him to behold his beauteous little lady, whose charms he was unacquainted with, *but what he had gathered by the sense of feeling*—This good husband, this pious man, when under my care, invoked the lady of *Loretta*, so famous all over the Christian world, as well for her temporal, as her spiritual treasure, and prayed her

to assist the motion of my arm, in the restoration of his sight; promising, in return for this service, to make this great lady a present of *his statue in silver*, as big as himself. *This agreement was a private business between this great lady and himself.* He kept in this so much his word, that, for my services, he scarcely remembered me in his prayers, much less rewarded my endeavours, with the good things of this world. For he was scarcely abroad before he caused himself to be measured, as well *above* as *below*, and all round him. A silver statue was instantly made, and was conveyed, with the utmost expedition, to this sovereign lady; and is now in the great room in *Loretta*, amongst the immense treasures given this lady *by the opulent and faithful*, for these sort of services; and which are so extraordinary, that 'tis assured, that there is scarce a crowned head in *Europe* rich enough to become a purchaser. Passing myself through this country on my late tour through *Italy*, I saw at *Loretta* this silver statue; and after relating this adventure to the fathers, told them, that that statue properly belonged

to

to me; but I was soon silenced, by being answered, that things given to the queen of heaven, are given to the Lord, and no man in his senses would pretend to claim a right to what the Lord possessed, when given him by the faithful, as an acknowledgment for the greatest services that man could ask—I knew too well my situation, to say more in favour of my right—Kissed the father's robes—Made a respectful bow, and retired; leaving the lady in full possession of what I was so much the means of procuring for her.—Before I conclude this singular adventure, I must not omit a very extraordinary conversation between this great religious man and myself—Just after I had restored him to sight, being with him in his private apartment, I spoke to him to this effect—Permit me, *your excellency*, to ask you one question? What could induce you to marry; a man of your years, loaded with almost every infirmity that afflict the human body; a matter only proper to be thought of by your childrens children, or rather the grand children of your children? On which he replied; Oh, *Englishman!*  
I had



I had my reasons : let me, said I, beg your excellency to permit me to know those reasons ?—Why, replied he, my good friend, I must tell you, *and turning his eyes upon me with a sorrowful countenance—with broken sighs*, said—My poor lady has been dead now almost twelve months—And I feel myself a little old, and, in a word, added he, to tell you my heart, as I know not how soon the Lord may call me to himself, *and not forgetting that flesh is frail*, I would not hazard, at this time of life, to fall again into temptation. Fearing to disturb that peace, that his excellency had acquired from so singular a resolution, I assured him, that his reason had with me its full weight ; that I most respectfully approved of this his prudent act, wishing that all men, who had not the gift of continency, would follow his wise example ; and humbly took my leave.

Being on the subject of prejudice, it cannot but be agreeable to my readers to learn, that there are nations in *Europe*, when a child is dead under seven years, *though an only child* ; the father, instead of compliments

compliments of *condolance*, receives those of joy, as having made *angels for heaven*; every body, on visiting this infant, when in its coffin, discovers the face of joy; and instead of sorrow, we find nothing but gladness amongst all the relations; and the ceremony always ends with wishing, that the father and mother may live long to make more *angels for heaven*.

This little relation reminds me of two blacks, one of each sex, brought from the *Indies*, who had not been made Christians, though arrived to near their 20th year. Being born slaves, their masters had their reasons for not acquainting them with the principles of religion, or, indeed, permitting them to have any other knowledge, than what was necessary to keep them in obedience. The black girl, who spoke a little of the language of the country where I saw her, had the curiosity one morning, for the first time, to venture into a church; and hearing the reverend preacher say, *amongst other things, let us eat and drink, for to-morrow we die*. These words she had no sooner heard, without  
any

any regard to their application, but she ran out of church, weeping bitterly, and resolved that day to eat nothing: being asked the reason, by those about her, for not eating with the rest of the servants? she gave this answer; I am not such a fool, *said she*; for I heard the father say, this morning in church, that those who eat to-day, will die to-morrow; and therefore, that I may not die to-morrow, I will not eat to-day. — With regard to the black young fellow—His master, for reasons I never learnt, was determined to make him a Christian; but the difficulty was to enable the lad to get by heart the *catechism*, which required time, and his master would by no means consent to this, because he wanted his constant service. A reverend father was sent for, and being determined to encrease the number of the elect, notwithstanding this black's being so ignorant, was determined to make him a Christian, and asked him, previous to the ceremony — Do you know, boy, *said he*, that, *when you do good*, you will be rewarded for it hereafter *by white angels*; and when you do ill, that you will be punished



nished with fire and by devils, who are black? *yes, and please you, answered the boy.*

The reverend father was so satisfied with this wise answer, that he instantly made him a Christian, gave him a certificate as such, and enrolled him in his parish books, as being amongst the number of the faithful.

The simplicity of this business calls to my memory an admirable relation of a woman, who was strong in faith, who saw her son, about fourteen years of age, fall from the top of a church, of a great height, his limbs in consequence almost shattered to pieces, and laid struggling for life. This good woman ran towards him in great confusion, and on seeing a large stone within a few inches of his head, instead of taking the boy from the ground, she fell on her knees, with her arms lifted up to heaven: a gentleman coming by, spoke to her, *in angry terms*, for not taking up her child; on which she instantly answered — Do you see that stone, Sir,  
what

what a blessing it is; how much am I indebted to the Lord, that my poor child's head did not fall on that stone, for then I should have lost him for ever. Her prayer being over, she took her poor wounded child in her arms, and carried him home with seeming joy, that her child was still living, from the interposition of Providence, in not permitting his head to fall on that stone.

This necessary, just, and important obedience to the powers above, is not only in these countries amongst the common people, but amongst many of the great. For I once waited on a lady of the highest quality, whose illustrious daughter was then busy in giving a man into the world. On seeing me, and having been before often honoured in her presence, she spoke to me to this effect; oh! *Englishman!* my daughter is ill, and in such a state, I weep, when I reflect, that we poor females should suffer for the folly of our first mother. Not a word of that, I beg lady, said I; for do you know, madam, had not that affair happened, neither

ther you nor I should ever have been Christians — Mercy on me ! replied this great good lady, you frighten me ! However, on reflection, I find that what you say is true, and for the future I will leave all these affairs to the Lord.

I shall make no other remarks on this adventure, than observing, for the satisfaction of the beauties of our country, that in page 87, in the first volume of this work, I hope to have clearly proved, that our first mother's memory is not by many preserved with that respect she had a right to ; because what she did, was the effect of an extraordinary regard that she had for her lord and husband, and not from any wild curiosity of knowing what she had no right to be informed of.

Before I conclude my adventures amongst religious people, and my thoughts on the prodigious excesses of those persons, who are extravagantly prejudiced in the favour of their own opinion in these matters ; and who, for want of reflecting with judgment, regard with horror all who differ from them in opinion,



opinion, I must not omit to relate a conversation I once had with a man of learning in a mad-house, who had lost his reason, by being over-charged with a new religion amongst us, and giving too great attention to their strange and incomprehensible doctrine.

Being instructed in the life, education, and morals of this gentleman, previous to his unhappy distemper, I was determined to visit him in his distracted state; not doubting, but an adventure of this kind could not but deserve a place in this work; with this view I dressed myself, with what the prudent call, a physical wig, and all else in character; when with him (as there were places for other people in the same mad-house) my project was, to prepare him to believe that I was come to be his neighbour, and address him, at my arrival, in words to this effect; after fixing my eyes upon him, and looking like a man, whose brain was busy on some important affair; be not surprized, Sir, said I, that I, a stranger, am come from a great distance to be acquainted with  
you;

you ; I was informed that you are a man of great learning, that you had received a call from heaven, that had rejoiced your heart and enlightened your soul ; that you had an inexpressible satisfaction at these great blessings ; that you felt the power of the new birth ; that you are again regenerated, and that you are in a happy way. During this discourse he gazed upon me with the greatest attention, and at the word happy, startled and replied, yes, Sir, said he, I am in a happy way. On which I said, I wish I could open my heart to you. You may, said he, and I will be secret. To this, I instantly replied, my heart is rejoiced at the same cause as yours ; I have felt the weight of the spirit, I have the same call as you, my thoughts are not much of this world, let us be together : together, said he, what will you come and live by me ? yes, said I, that is my purpose ; will you help me forward in the new light ? I will, I will, answered he, in the greatest hurry, adding, do you know, said he, that my friends above are many, they are impatient for my company with them, and I only stay here to increase

the number of the chosen: that is my argument, said I, I think like you; I am willing to wait a little to increase the number of the elect; on which we embraced, and promised mutually to enjoy, in this world, all the comforts of the new light; and we cannot increase this light too much, since it is from thence alone, we can hope hereafter to be happy. — On this he called loud for the governor to speak to him about a lodging that might be near him; I that instant interrupted him, begged he would defer this business till the next day, for I was not yet prepared for so great a happiness — I must study to deserve the blessings he talked of, and then I would return and deserve his care——Deserve, says he, in a great fury, I am lost for ever if you leave me; for methinks I wanted but such a man as you to confirm me in my faith. But finding by all his looks that his frenzy began to increase, I knew not what might be the consequence, should I wait for any critical turn of it; I therefore, with tears in my eyes, begged he would pity my distresses, and grant me leave to retire. Seeing me  
afflicted



afflicted he began to weep, and the violence of his passion consequently abated — I took the opportunity to shake him by the hand, and after promising to return soon, to share a part of his joys, I bowed and took my leave.

Having already said, in the preceding pages, much on the power of playing with the passions, and how easy it is to deprive a man of his reason, by fixing too long his attention on any favourite object. This man was a strong proof of these truths, and for me so far from being astonished to find so many run mad on this occasion, that I am amazed the number is not much greater, considering there are few, amongst the multitude, who are capable of distinguishing between words and argument ; and as I have elsewhere shewn, that talking to the passions, of things that interest our happiness, without any regard to the judgment, the weaker must fall and become the victims. — But the difficulty is, how men of learning and good understanding, can thus permit their reason to be absent. All that can be said

for it is, that they thought too long to discover the truth, till they are entirely lost in endeavouring to find it,

Amongst my relations concerning cloystered persons, the following I esteem as one, the most worthy attention.

Being called, for a defect in the eye of one of these religious ladies called nuns, whose severe lives are such, that they are not permitted to shew their faces to any male creature, not even their confessor; or even to speak to one another, much less to a man, unless, when silence is broke, from a certain signal from the abbess; except when they sing in *Latin*, and are at their devotion in the chapel. The physician of that pious body, who was a prodigious corpulent man, was required to attend me on this occasion. On entering the convent, a great number of these masked nuns appeared, but none of them spoke to me, as silence had not been broke; on which I asked my fat brother, which was the lady that wanted my aid? and learning who it was, by the motion of his hand,

hand, I, without farther ceremony, raised the veil from before my patient's eyes, that I might not lose time, by waiting for authority ; on which I told the doctor, in *Latin*, the case, and the method I would take to recover her sight ; and could get nothing from the ladies, as they were yet dumb, the silence was not, nor could be broken, for reasons known only to themselves — In this strange situation I made signs to go into the little chamber of the nun ; and being there, I took from my pocket, the necessary instruments for the operations I intended for her recovery ; after seating her in her chair, and disposing of her two hands to her dumb sisters, one of each side, and another of the same sisters to hold her head ; and placing this big brother behind me, whose dress was as singular as his figure ; having, according to the custom of that country, a large and deep fraze about his neck, almost as big as a large family *Cheshire* cheese, a great wig, and a habit of a singular fashion. All things thus prepared, I proceeded to business, which being over, the nun, who had been long blind, was, at the joy of

O 3

receiving



receiving her sight, and beholding the first object to be a man, deprived her so much of her reason, and caused her so far to forget the duties of her order, that she cried out with some extacy, I see you all! I see you all! and that instant, without reflecting a moment, threw herself on her knees before me. The nuns about her, however pleased they were at her success, seemed to discover some discontent at her having broke silence; I, without any regard to the consequence of this error of my patient, forcibly took her in my arms, and replaced her in the chair, fixed the bandage, and, according to custom, laid her on the bed like a corps, with her head a little raised; and covering her precious form with some of the religious habits I found about the room, I placed two of her dumb sister nuns to attend her. My big brother continued his seat, observing all these things without making the least remark; and, perhaps, one reason for his not changing his posture was, the trouble of moving so heavy a body; at length raising himself suddenly from his chair, he took me by the arm with his  
left

left hand, and with his right pointed to one of his eyes, which happened to be blind of the same disorder as that of the nun's; Sir, said he, do you see my eye? good God! said I, brother, you have the same complaint in that eye, as our dear sister, which I never remarked till this moment. To which he answered, I believe it: and could you restore this eye of mine, with as little difficulty as you have that of this religious lady? On telling him I believed I could, he turned his heavy body about, with all the quickness in his power, and fixed himself in the same chair in which I had made the operation for the nun; then cried out, with seeming transport, do it for me this instant! My worthy brother, said I, you forget yourself, would you have me make an operation of this kind, for a man of your consequence, in a convent like this, where silence is not broke, and every body dumb about us; besides, you know you must be laid down on the bed for some time, and would you be laid on a bed here, for you cannot go home immediately after, and who must attend you? On which

interrupting me, said ; attend me, leave all that to me ; I know the difficulty of catching you, and I may never have so good an opportunity—besides, I may lose the other eye as well as this, and where shall I find you then ?—No, no, I know better, I have seen, what has convinced me, that you can do these things, and I am determined to have it done now at all events. Are you, said I, really serious brother ? Indeed I am, replied he, and therefore beg, for heaven's sake, you would not now deny me ; for I am so pleased at what I have seen you do, that I will put all confidence in you : nay, brother, said I, after talking to me in this stile, I can no longer refuse you ; I will do, at least, my duty in this business, and for the care of your person afterwards, I must leave the whole to yourself ; for, upon my honour, I can have no idea, how you propose to manage this affair. No matter, give me but my sight, added he, which I know you can, and I will manage well enough, I warrant you.—Being thus silenced, I instantly placed my instruments and bandages by me, took off my new fat brother's



ther's fraze and wig, dressed him in all according to custom, called three of these silent nuns, fixed one on each side, another behind him, with a pillow to hold his head. The operation being over, and the eye fastened down with a bandage, the question was then, what I was to do with his great body? However, I was determined to humour this extravagant undertaking, and begged of these nuns to assist me in conducting him into the next room, which opened into that where I was, and that they would permit me to lay him on the bed. This agreed to, we all moved together, every one lent a hand to place this, my dear fat brother, on the bed; which seemed to me almost as difficult, and required almost equal strength, as if we inclined to raise up a hog'shead of sugar; however, with great difficulty, we got him on the bed; and what made this scene more extraordinary was, that my brother was by me commanded to be silent, as is ever my custom after these operations. His head being raised, he fixed on his back, and his whole frame like a large dead body, I covered him, for delicacy,

cacy, not over the legs only, as I had the lady, but some inches above his waste, with such of the religious habits as I could find about him; then I placed a couple of these beauties to attend him; and as they were not permitted to speak, the silence not being broke, and my brother doctor not daring to open his mouth, from the danger I told him of talking, desired of the ladies, that the nun might remain, for about four hours, in the position I had fixed both her and my brother, without eating, and as much as possible without motion, and most humbly took my leave. I will leave my readers to judge what an excellent scene was here, two little rooms, one looking into the other, without even a door to part them; the young lady prostrate on one bed, almost motionless; two of her sisters by her, all dumb, no licence to speak, as silence could not be broke; the fat doctor on the other bed, as motionless, and much like a dead corps; the legs of the female covered up to her knees; the male up to his waste; the two dumb ladies by him, without being of any other use, than to see

see that he kept his posture; and consequently, in both the rooms, they did little more than form two admirable pictures. On my arriving at the door of the convent, the religious mother, who guarded it, asked me, where was my brother doctor? brother, said I, mother, he is upon the bed with the nuns. What do you mean, said she? I can't tell you, said I, madam; there is a secret in this business that I must not discover. This said, I hurried into my coach, and made off.

On my way home I was reflecting what I could do in this great affair; first, I had my honour concerned, with regard to the cure of this good doctor, and this religious beauty; and I well knew, that they might both want some necessaries: to obtain which, the liberty of speech would not be improper. On this I resolved to personally wait on the confessor of that convent, in hopes that, by his authority, some method might be taken to break silence, at least for all those ladies that were attending my patients. Being with the reverend father, I told him this humorous



morous adventure ; and labouring to excuse myself from any error, I related it with all the gravity that became the importance of the subject. The good father could not avoid at first being pleased at my relation, but on remembering that this was a man that I had left in the convent, though a very fat one, and probably no way dangerous ; yet, I say, as he was a man, and alone with so many beauteous females, his righteous spirit could not but be moved ; and assuming suddenly a very serious air, I'll go instantly myself, said he, to my sister abbess, and I'll take care that silence shall be broke, so that this big doctor may be removed out of the convent at the expiration of four hours, and that neither he, nor the nun, shall hazard their cure for want of the necessaries that they at present cannot ask for. Thus ended this admirable adventure by the confessor's care, silence was broke, and, at the expiration of the four hours, my great and heavy brother was crammed into a chair, and, by the assistance of two very strong men, was, by degrees, by often resting on the way, carried home, and I  
admitted

admitted to continue my visit to the nun, as well as to the doctor, till I perfected the recovery of both. I shall make no other remarks on this strange business, but that it got wind, notwithstanding all the care that was taken to keep it a secret, and was for a long time the daily conversation of the great, the witty, and the people—Many circumstances were added to it, but, in my judgment, the facts related truly as they were, furnish a subject very humorous, and well worthy of attention.

I shall conclude these relations of nuns, friars, and of religious matters, by observing, first, with regard to nunneries; and 'tis certain, there is not a man on earth so well acquainted with their lives as myself, having been, as I have often said, with a freedom granted perhaps to none before me, admitted, on account of my profession, to all the female convents almost in every corner in *Europe*; that in the time of carnival, there are, in some convents, regular theatres built, and the nuns represent amongst themselves, properly dressed,

dressed, various plays, where all the passions of tenderness are expressed in the most affectionate manner——The charming prattle so admirable between the two sexes, on affairs of gallantry. The various intrigues put in practice to obtain the object of our wishes — All these desirable things are at least said, by the same sex, one to the other, on their stages in their convents, at this season; nay, I have known some that have even carried their humour so far, as to masque and dance amongst themselves, imitating, in little, all the appearances of a masquerade. I do not deny but this may be calculated, as many things of this kind are, to keep up their courage and patience, to submit to the rules of their order for the rest of the year; but yet, I should think these sort of amusements might furnish them with ideas, that may make them too much in love with temporal beings, to fix their thoughts properly on the spiritual, and thence deprive them of that comfort, that they might otherwise hope from their situation. What led me to this reflection was, the undoubted political reason for these



these great dressings, feasting and rejoicings at weddings ; for whether the ladies are wedded to the Lord, or in the name of the Lord, only to a man, in both cases they are very gay, and all for that time is joy about them ; in the former, the political design is to engage these victims to take the vow with greater desire ; and the latter, to rub off that degree of modesty, which must necessarily accompany a well educated young lady, on venturing to bed with a male creature ; and thus, as it is in war, even in the heat of battle, drums are beating, pipes are playing, whilst they are cutting one another's throats, that they may be less sensible of the danger.

I cannot help here speaking of the prodigious variety of the reliques of different saints, and other things of this kind, that I have met with in different parts of my travels ; and what is yet more, I have known several dangerous quarrels on this subject, several countries having claimed the head, the bones, and other parts of the same saint ; I could write a large volume

lume of what I have been told of these miraculous things ; but I fear I should be blamed, because I have elsewhere shewn, that they are all of excellent use for the government of the people, they keep them in fear, they teach a proper respect to their superiors, and greatly assist in keeping them in their duty : to say ought then against a design so laudable, I should call a crime ; and thus it is, that I am always displeased with those who turn these things into ridicule, because they are not only the fashion of the country, but as essential to the well-being of the sovereign and the people, as any law that could enter into the imagination of man. And I think it blameable, that even our own countrymen should laugh at that, which they themselves held formerly in the highest veneration ; whether they are wiser or happier than those people who approve of these things, I dare not presume to say ; but thus far I may venture to observe, that the stronger the prejudice in favour of any religious opinion, not only the better, but the happier the man ; and I have ever remarked, that we become less worthy in proportion

proportion as these prejudices become indifferent to us, and that the goodness of our hearts rise and fall, in proportion to the greatness of them.

I shall here put an end to this volume ; in my next I shall conclude this subject ; and afterwards, agreeable to the plan I have laid down, shall proceed to speak of self-murder — of duelling — of affairs of tenderness, of jealousy, and its cure ; and thence to despotism, which will naturally conduct me to speak of the government, manners, and customs of our own country ; where I doubt not of shewing, that *Britain* is a paradise with regard to other nations.



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